

Encyclopaedia of Indian Proverbs

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Telugu Proverbs

A Classified Collection
Translated, Illustrated and Explained

Together with some
Sanskrit Proverbs
in Devanagiri and Telugu Characters

By
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Part A



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ఆంధ్రలోకోక్తిచంద్రిక.

TELUGU PROVERBS



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1. అంగటివీధిలో అబ్బా అంటే, యెవరికి పుట్టినాపురా కొడకా అన్నట్టు.

When addressed [by his son] in the bazar as "Father," he replied, "Son! unto whom wert thou born?"

(See Nos. 412, 1010.)

Want of natural affection. Selfish indifference.

2. అంగట్లో అన్నీ వున్నవి, అల్లుని నోట్లో శని వున్నది.

There is every thing in the bazar, but Saturn is in the mouth of the son-in-law.

Some unfortunate circumstance prevented a son-in-law from availing himself of the good fare of his father-in-law.

Evil fate.

3. అంగట్లో బెల్లము గుడ్డో లింగానికి నైవేద్యము.

Offering the molasses in the bazar to the idol in the temple.

(See Nos. 910, 1326, 1340.)

Naiśēdyam is the ordinary oblation.

Willing to be liberal at the expense of others.

ఆంధ్రలోకోక్తిచంద్రిక.

4. అంగిట బెల్లము, ఆత్తలో విషము.

Molasses in the roof of the mouth, and poison in the heart.

(See Nos. 5, 831, 839.)

Honey in his mouth, words of milk ;

*Gull in his heart, fraud in his deeds. (Latin).**

5. అంగిట విషము, మున్నాలికను తియ్యదనము.

Poison in the palate, sweetness on the tip of the tongue.

(See Nos. 4, 834, 839.)

Full of coarctasy, full of craft.

6. అంటా ముట్టరాని అగ్రహారము.

An Agrahâram which should not be touched or felt.

An Agrahâram is a Brahman village or quarter.

Said of any thing that should scrupulously be avoided.

7. అంటూ సంటూ ఆసాదివానిది, రట్టూ రవ్వ గంగానమ్మది.

All the offerings go to the priest, the noise to Gangânamma.

(See No. 1545)

Gangânamma is a certain village goddess.

8. అంటూ సంటూ తేని కోడలి దాని మేనమామ కొడుకు చిక్కుడు
చెట్టుకిందికి పోయి పక్కలు యెగరవేశినాడట.

The wife's maternal uncle's son, who had nothing to do with
ceremonial uncleanness, went and sobbed under the bean
tree.

*Chikkudu Chettu is the Lablab Cultratus, often grown over a shed in the
yard of a Hindu's house.*

Claiming relationship.

9. అంతమాత్రమా కొడకా చెప్పులు పట్టుకొని తడవేపు అన్నట్టు.

Am I so well off, my son, that you should feel my ears?

(See No. 819.)

Said by an old woman to a thief.

* Mel in ore, verba luctis,
Fel in corde, fraus in factis.

10. అంత్య నిష్ఠురముకన్నా ఆది నిష్ఠురమే మేలు.

Annoyance at the beginning is better than annoyance at the end.

(See No. 246.)

A prompt denial causes less annoyance than compliance with a request and disappointment in the end.

Better a friendly denial than an unwilling compliance. (German.)

11. అందము చిందినట్లు, నాగరికము సప్తమయినట్లు.

His beauty has overflowed and his politeness has gone.

(See Nos. 12, 16.)

Said ironically of an ugly ruffian.

12. అందములో పుట్టిన గంధపుచెక్క, అముదములో పుట్టిన మడ్డి.

A piece of sandal wood born of beauty, and the dregs of castor oil.

(See Nos. 11, 16.)

13. అందని మాని పండ్లకు ఆశ పడ్డట్లు.

Like wishing for fruit which cannot be reached.

14. అందరికీ నేను లోకువ, నాకు సంబి రామాయ లోకువ.

I am below all, but Nambi Rāmāya is below me.

15. అందరూ వకయెత్తు, అగస్త్యుడు వకయెత్తు, అతని కమండలం వకయెత్తు.

The whole people [of the earth], the sage Agastya, and his jar are all of equal weight.

The legend is that when all the great men of the earth had, on one occasion, assembled at Kailāsa, their weight was so great that the earth began to topple over. On this, Agastya was sent to weigh down the other side which he accordingly did, but his presence being afterwards required at Kailāsa, he transferred his virtue to his jar of holy waters, left it to balance the earth, and obeyed the summons.

అంధులొక్కొక్కచంద్రిక.

16. అందానికి రెండు బొందలు, అటకు రెండు తాళాలు.

Two holes in beauty; two cymbals in a dance.

(See Nos. 11, 12.)

Said of an ugly and bad dancer.

17. అందులో పసలేదు, గంజిలో వార్చుమన్నట్టు.

There is no substance in that, strain the rice water.

Equivalent to the English "there's nothing in him" or "there's nothing in it."

18. అంధునకు అద్దము చూపినట్టు.

Like giving a blind man a looking glass.

A blind man will not thank you for a looking glass.

19. అంబటి యేరు నచ్చినది అత్తగారూ అంటే, కొఱు వ్ర నాచేతిలో
వున్నది కోడలా అన్నదట.

"A river of porridge has come, mother-in-law!" she cried.

"But *I* have the measure, daughter-in-law," replied the dame.

(See Nos. 155, 161)

20. అంబలి తాగేవారికి మీసాలు యెగురజేయవారు కొండరా.

Do people that live on porridge keep men to hold up their mustaches?

(See Nos. 570, 1604, 1622.)

Said of a poor man trying to appear grand.

A proud mind and a poor purse are ill met.

21. అకట వికటపు రాజుకు అవివేకి ప్రధాని, చాడ్చుస్తపు పరివారిము.

A foolish minister, and a clumsy retinue, to a perverse king.

22. అక్కన్న మాదన్నగారు అందలమెక్కితే, సాటికి సరప్ప చెరువు కట్ట యెక్కినాడట.

When Akkanna and Mâdanna mounted their state palan-kin, Sarappa got on the bund of the tank to make him-
self equal.

(See No. 1857.)

Envy and mocking the wealthy.

Puppies imitating their mistresses. (Latin.)

23. అగడ్తలో పడ్డ పిల్లికి అదే వైకుంఠం.

The moat is heaven to the cat that falls into it.

It cannot possibly escape, and dies.

An inextricable difficulty.

24. అగస్త్య భ్రాత.

The brother of Agastya.

Agastya was a great sage, who was not known to have any brother.

Applied to a new-comer, attempting to make himself out a great personage.

25. అగ్గువ అయితే అంగడికి వస్తున్నది.

When it is cheap, it comes to the bazar.

(See No. 857.)

26. అగ్గువ అయితే అందరూ కొంటారు.

When it is cheap, all will buy.

27. అగ్నిలో మిడత పడ్డట్టు.

Like a grass-hopper jumping into the fire (flame).

(See No. 177.)

To try, they say, to extinguish it.

Applied to rash acts.

ఆంధ్రలోకోక్తిచంద్రిక.

28. అగ్నిహోత్రముకు పోయిన సోమిదేవమ్మ ఆరునెలల గర్భముతో వచ్చినది.

Sômidêvamma went for fire (for the sacrifice) and came back six months in pregnancy.

Sômidêvamma is an honorific title given to the wife of a sacrificing priest ; she is supposed to be very pious.

29. అగ్నిహోత్రములో ఆజ్యము పోశినట్లు.

Like ghee poured on fire.

To cast oil in the fire is not the way to quench it.

30. అచ్చం తిరుమణిధారి అయితే పుల్ల పట్టడంలోనే తెలుసును.

You can tell whether he is really a Vaishnava or not by the way in which he holds the pencil.

Tirumani is the clay used for the Sectarian mark worn on the forehead by Vaishnavas, and *Pulla* is a bit of grass with which the mark is made.

Halt not before a cripple.

31. అచ్చివచ్చిన భూమి అడిగడే చాలును.

If the ground is lucky, a foot of it is enough.

Luck is all.

32. అటయితే కందిపప్పు, యిటయితే పెసరపప్పు.

In the one case Kandi, in the other Pesara.

(See No. 22.)

Kandi is the *Cajanus Indicus* ; *Pesara* is the *Phaseolus Mungo*.

Said by a Brahman quack referring to the recovery or death of his patient. In either case he is feasted.

33. అటయితే వైద్యకట్నము, యిటయితే వైతరణిగోదానము.

In the one case, Medical fees; in the other, the gift of a Vaitarani cow.

(See No. 22.)

A cow is presented at funerals to a Brahman to enable the soul of the deceased to get across the burning river Vaitarani which is said to separate heaven from earth.

Said by a Brahman priest and doctor.

34. అట్లువండే ఆబిడకు ఆరుగురు అమర్చవలెను.

A Hopper-woman requiring six people to assist her.

" Hopper" is a kind of cake (Tamil *అప్పం*).

Said of a person giving himself airs.

35. అడకత్తులోని పోక.

Like a nut in the nippers.

Adakattu are nippers used for breaking Areca nuts.

To be between the hammer and the anvil. (French.)

36. అడగనేరను, పూడ్చిపెట్టుమన్నట్టు.

I cannot ask, sweep the whole [into my dish].

Feigned modesty.

I don't want it, I don't want it, but put it into my hood. (Spanish.)

37. అడిగేవానికి చెప్పేవాడు లోకువ.

He who has to answer is inferior to him who questions.

It is one thing to put questions, another to answer them.

38. అడియాశ పొడియాశ దుఃఖానకు కారణము.

Vain hopes are a source of grief.

Hope and expectation are a fool's income. (Danish.)

* Etre entre le marteau et l'enclume.

† No lo quiero, no lo quiero, mas échalo en la capilla.

‡ Håb og ventse er Følgerens.

అంధ్రలోక్ కృతి చంద్రిక.

39. అడవి కాచిన నెన్నెల.

Like moon-light in the jungle.

(See Nos. 1514, 1519.)

Wasted on a spot where it is not appreciated.

40. అడవి నక్కలకు కొత్తలు దురాయా.

What does a wild Jackal care for the threats of a Police Officer?

(See No. 1004.)

What does the moon care if the dogs bark at her? (German.)

41. అడవి పులికకాయ, సముద్రపు పుప్ప కలిశినట్లు.

Like salt from the sea being mixed with Emblic Myrobalan grown in the [distant] jungle.

Ujirikakaya is the Emblica Officinalis.

Used with reference to an advantage gained by an unlooked for coincidence.

42. అడుగులోనే హంసపాదా.

What! a caret in the commencement?

Said by a man to an ignorant scribe who, in writing the customary invocation "Śrī Rāmājaya" at the heading of a letter, omitted a syllable.

Blundering at the very beginning of any business.

He who begins ill finishes worse. (Italian.)†

Well begun is half done.

43. అడుగులో నాటిన స్తంభము.

A post fixed in the mire [swinging to and fro].

(See No. 44.)

Said of a time server.

To sit on two stools. (Latin.)‡

* Was kümmert's den Mond, wenn ihn die Hunde anbellten.

† Chi mal comincia, peggio finisce.

‡ Duabus sillis sedere.

44. అడ్డగోడమీది పిల్లి

Like the cat on the cross wall.

(See No. 43.)

It can jump down either side.

Applied to an unprincipled, double-dealing person.

Jack o' both sides.

45. అడ్డెడు తవ్వెడు బియ్యము యిచ్చి అమ్మా నీ ప్రసాదము అన్నట్టు.

Like giving [a cook] two and a half measures of rice and saying, "Madam, this is your gift."

The cook gets four-fifths of the rice for herself, and yet she must be coaxed to cook the food. The allusion is to a traveller endeavouring to get some person to cook for him.

46. అతడు వుంటే మంగలవాణ్ణి అయినా పిలుచును.

[Like a widow saying] "if he were alive, he would at least call the barber."

This is a reproach to the husband as being a useless fellow only fit to be employed as a messenger, and is also a joke, as the widow only, and not the wife, requires the services of a barber, to shave her head

47. అతిరహస్యం బట్టబయలు.

The great secret is laid bare to all.

(See Nos 525, 683, 1821.)

Tom Noddy's secret.

48. అత్త కొట్టిన కుండ అడుగోటి కుండ, కోడలు కొట్టిన కుండ కొత్త కుండ.

The pot broken by the mother-in-law was a cracked pot, the pot broken by the daughter-in-law was a new pot.

(See No. 51.)

49. అత్తగారి సాధింపు.

The rancour of a mother-in-law.

(See Nos. 54, 57, 532.)

Among Hindus the husband's mother, when living, rules the house, and to her the wife is subject.

*The husband's mother is the wife's devil. (German.)**

* Des Mannes Mutter ist der Frau Teufel.

ఆంధ్రలోకోక్తచంద్రిక.

50. అత్త చస్తే కోడలు యేడ్చినట్టు.

Like the daughter-in-law lamenting the death of her mother-in-law.

Feigned sorrow.

Crocodile tears.

51. అత్తచేసిన పనులకు ఆరళ్లు లేవు.

There is no one to blame the mother-in-law.

(See No. 48.)

52. అత్తతో చెప్పి అషు అనిపించలేడుగాని, లంభించడానకు బ్రహ్మకొడుకు.

He was not able to get the consent of my mother-in-law [to give me my wife,] but he is a very son of Brahmā in reviling.

53. అత్తపేరు బెట్టి కూతురిని కుంపట్లో వేసినట్టు.

Giving her child her mother-in-law's name, she threw it into the fire.

(See Nos. 386, 407, 1582.)

Cutting off one's nose to spite one's face.

54. అత్త మంచీ, వేముల తీపూ లేదు.

There is no goodness in a mother-in-law nor sweetness in Margosa trees.

(See Nos. 48, 37, 531.)

Vîmu is the Azadirachta Indica,

She is well married who has neither mother-in-law nor sister-in-law. (Spanish.)

55. అత్తలేని కోడలు వుత్తమురాలు, కోడలులేని అత్త గుణవంతురాలు.

Where there is no mother-in-law, the daughter-in-law is perfect; where there is no daughter-in-law, the mother-in-law is good tempered.

As long I was a daughter-in-law I never had a good mother-in-law, and as long as I was a mother-in-law I never had a good daughter-in-law. (Spanish.)†

* *Aquella es bien casada, que no tiene suegra ni enfiada.*

† *En quanto fue nuera, nunca tuvo buena suegra, y en quanto fue suegra, nunca tuvo buena nuera.*

56. అత్తవల్ల దొంగతనమున్ను, మగనివల్ల రంకున్ను నేర్చుకొన్నట్లు.

Deceitfulness is learnt from a mother-in-law, adultery is learnt from a husband.

Jealous watching leads to unfaithfulness.

At the gate where suspicion enters, love goes out.

If the wife sins, the husband is not innocent. (Italian.)

57. అత్తవారింటి సుఖము మోచేతి దెబ్బవంటిది.

The pleasure felt in a mother-in-law's house is like a blow on the elbow.

(See Nos 49, 51, 532)

Happy is the wife who is married to a motherless son.

58. అత్తా నకరింటి కోడలే.

The mother-in-law was herself once a daughter-in-law.

The mother-in-law forgets that she was a daughter-in-law. (Spanish.)

59. అత్తి పూచినట్లు.

Like the fig blossoming.

(See No. 1963)

This tree (Ficus Glomerata) bears no apparent blossoms.

That is as likely as to see a hog fly.

60. అదంత్రునికి ఆశపెట్టరాదు, బలవంతునికి చోటివ్వరాదు.

You should not encourage vain hopes in a helpless dependant, nor give place to a powerful man.

61. అదికుమ్ము, యిదిదుమ్ము, పదరా పందిట్లోక.

There are smouldering ashes there, and dust here ; let us go out into the Pandili.

(See No. 102.)

Pandili is a verandah thatched with leaves.

* Se la moglie peccò, non è il marito innocente.

† No se acuerda la suegra que fue nieta.

ఆంధ్రలోకోక్తిచంద్రిక.

62. అదుగో అంటే ఆరునెలలు.

When he says, "here you are," it means six months.

(See No. 2001.)

One "Take it" is better than two "You shall have it." (French.)

63. అదే పతకమయితే మనము బ్రతకమా.

If this were a brooch, might we not be made rich ?

Patakam (Sans. Padaka) is a valuable ornament attached to the Kanthasara (necklace). The allusion is to one made of false gold, and set with false gems.

Disappointment.

The treasure turned out charcoal. (Latin.)†

64. అదేమి రెడ్డి వంగి వంగి నడుస్తావంటే, యెప్పటికాలు అట్టేట్టే అన్నాడట.

"What is it that makes you limp, Reddi?" asked one. "My old leg is the same as ever," he replied.

Habit.

65. అద్దము మీద పెసరగింజ పడ్డట్టు.

Like a Pesara seed on a looking glass

(For Pesara see No. 22.)

Used with reference to a remark aimed at a particular person, but conveyed in such general terms that he is unable to take notice of it.

He said devil, but meant you. (Dutch.)‡

66. అద్దములోని ముడుపు.

Like a bag of money in a looking glass.

Visionary prospects.

67. అడ్డకు వచ్చిన గుర్రాలు అగడ్తలు దాటుతవా

Will hired horses leap over ditches ?

* Mieux vaut un tenez que deux vous l'aurez.

† Thesaurus carbonem erant.

‡ Hij zegt duivel en meent u

TELUGU PROVERBS.

68. అద్దె పేరంటము, శిద్దె మురికి.

[Going to] an entertainment on hire is [to get] the dirt off a leathern ghî bottle.

Péranṭam is an invitation given to married women on the occasion of any domestic festival. Family priests sometimes hire married women to attend on such occasions, the condition being that all presents received go to the priest. The food set before these substitutes is often bad.

Come uncalled sit unserved.

Go neither to a wedding nor a christening without invitation.

69. అధమునికి ఆలయ్యేటంతకంటే, బలవంతునికి బానిసె అయ్యేది మేలు.

Better be the hand-maid of a great man than the wife of a low fellow.

Better fare hard with good men than feast with bad.

70. అధిక ఆషాఢం.

An intercalary Āshāḍha.

The month Āshāḍha corresponds with June--July.

Said by a man when excusing himself for not observing the rules of the house in which he was staying.

71. అధికాశ లోకదారిద్ర్యము.

Excessive cupidity leads to excessive poverty.

*Avarice bursts the bag. (French.) **

72. అని అనిపించుకోవలెనా అత్తగారా.

O mother-in-law, should you accuse me and bring a reproach on yourself in return?

(See No. 780.)

Those who live in glass houses should not throw stones

73. అన్న చొరవేగాని, అక్షర చొరవలేదు.

Clever at his meals, but stupid at his books.

(See Nos. 519, 1070, 1261, 1363.)

Well fed, but ill taught. (French.) †

He has two stomachs to eat, and one to work.

* L'avarice rompt le sac
† Bien nourri et mal au pri.

ఆంధ్రలోకొక్తిచంద్రిక.

74. అన్నము పెట్టితే అరిగిపోతుంది, చీరయిస్తే చిరిగిపోతుంది, వాత పెట్టితే కలకాలము వుంటుంది.

If I give you rice, you will eat it up; if I give you a cloth, it will wear out; but if I brand you, it will last for ever.

Said by a stingy person to a beggar.

75. అన్నము లేకపోతే నరి అన్నము, బట్ట లేకపోతే పట్టుబట్ట.

If you have no common food, [give me] the best; if you have no common cloth, [give me] a silk one.

(See No. 1607)

Said by an impertinent beggar when refused assistance by a stingy person.

76. అన్నరసముకన్నా ఆదరణరసము మేలు.

A kind reception is better than a feast.

Welcome is the best cheer.

In hospitality it is the spirit that is the chief thing. (Greek.)

77. అన్నిబాండాల నీళ్లు నీవే తాగరా అయ్యిల్లా.

Alas! my son, drink the water of all the cocoanuts.

(See Nos. 507, 508, 1189.)

The father had refused to give his son a single cocoanut while alive, but offered him the whole after he had died of thirst.

To lock the stable door when the steed is stolen.

78. అన్నీ వున్నవి, అయిదుపరసము లేదు.

I lack nothing, but I am a widow.

79. అన్యాయపరిలో ఆలూ మొగుడికి రంకు.

In the " city of injustice," husband and wife even are accused of adultery.

80. అనాధానికి మనా ప్రసాదానే శ్రేయస్కరము.

You should do good even to him who has done you evil.

" If thou cannot be happy, give him bread to eat; and if thou dost, give him water to drink." Proverbs xxv. 21.

81. అప్పటిమాటలకు దుప్పటి యిచ్చినానుగాని, కలకాలము కప్పుకో
నిచ్చినానా.

I presented you with the robe in return for the compliments
you then paid me, but did I intend you to wear it for ever ?

(See No. 399)

A liberal gift regretted and withdrawn.

*Give a thing and take again,
And you shall ride in hell's wain.*

82. అప్పవంక బావచుట్టము, అల్లవంక తిరగలి చుట్టము.

He is nothing to me but my sister's husband ; the millstone
is only valued for the grain it grinds.

Állu is the plural of *Áruga* (*Paspalum Scrobiculatum*).

83. అప్పు ఆకటికి వచ్చునా.

Will a debt be repaid when you are hungry ?

Can you ever get a debt repaid when you are in want ?

84. అప్పు దొరికితే పప్పుకూడు.

If I could raise a loan, [I should be able to live on] dāl and rice.

An excuse made by a host for treating his guest with poor fare.

85. అప్పు మొప్పు.

Debt is misfortune.

Debt is the worst poverty.

86. అప్పు యిచ్చినవాడు బాగుకోరును, తీసుకొన్నవాడు చెడిపోరును.

Your creditor will wish you well, your debtor will wish you
ill.

*He that doth lend doth lose his friend.
Money lent, an enemy made. (1000 case.)**

* Dinukito emprestaste, unun go ganhaastu.

ఆంధ్రలోకోక్తిచంద్రిక.

87. అప్పు లేకపోతే వుప్పుగంజే మేలు.

Rice water and salt without debt are good.

(See No. 88.)

*Without debt, without care. (Italian.) **

He is rich enough who owes nothing. (French.) †

88. అప్పులేని గంజి దొప్పెడే చాలును.

A cupful of rice water without debt is enough.

(See No. 87.)

Out of debt, out of danger.

Happy is he who owes nothing. (Greek.) ‡

89. అబద్ధాలకు అర్థములేదు.

No meaning can be given to erroneous expressions.

Applied to discrepancies in a statement.

90. అబద్ధాల పంచాంగముకు అరనైగడియలు త్యాజ్యము.

A bad almanack makes all the hours of the day unpropitious.

Applied to unreasonable objections.

There are 60 Gadiyas in a day ; a Gadiya therefore equals 24 minutes.

91. అబ్బిగాడు చస్తే ఆ పంచె నాది.

If the boy dies, that cloth is mine.

Want of feeling.

92. అబ్బితే శిగ, అబ్బకపోతే కాళ్లు.

If possible, [he seizes] the tuft ; if not, the feet.

Applied to a base fellow who tries to ruin others, and, when he fails, cringes at their feet.

Anoint a villain and he will prick you. prick a villain and he will anoint you. (French.) §

* Est assez riche qui ne doit rien.

† Senza debiti, senza penuria.

‡ Εὐδαιμονία ὁ μὲν ἐκ φιλίας.

§ Oignez villain il vous poudra, poignez villain il vous oindra.

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93. అబ్బురాన బిడ్డ పుట్టెను, గడ్డపార తేరా చెవులు కట్టుతాను.

The long desired child has been born, fetch a crow-bar and I will bore its ears.

(See No. 1779)

Ridiculing unusual and extraordinary care being taken of any thing not worthy of it.

94. అభ్యాసము కూసు విద్య.

Practice [makes] art easy.

(See No. 1117.)

Practice makes perfect.
Custom makes all things easy.

95. అభ్యాసములేని రెడ్డి అందలమెక్కితే అటూ యిటూ అయినదట.

When the unpractised Reddi got into a palankin, it swung from side to side.

(See Nos. 134, 396, 15)

96. అమర్చినదాంట్లో అత్తగారు వేలు పెట్టినది.

The mother-in-law put her finger in every dish prepared [by the daughter-in-law].

No work and all the credit.

One man knocks in the nail, and another hangs his hat on it. (German.)

97. అమావాస్య ప్రాద్దుకు పంగలు కాచునా.

Will the new-moon bring out the brinjals ?

Panga (called by Europeans "brinjal") is the Solanam Melongena.

98. అమ్మగా మిగిలిన మేక.

The only goat remaining unsold.

A wretched fate.

A. Der Eine schlägt den Nagel ein, der Andere hängt den Hut daran.

ఆంధ్రలోకోక్తిచంద్రిక.

99. అమ్మ గృహప్రవేశము, అయ్య శ్వాసప్రవేశము.

The bride enters her husband's house, and the bridegroom enters the tomb.

(See No. 711.)

Regarding *Grihaspravēśa* ("house-entering") see No. 803.

Applied to a great calamity happening when most unlooked for. Also to a luckless woman.

After a dream of a wedding comes a corpse.

100. అమ్మ చెడ్డ చేటుకు మునుకు వకటా.

Is this miserable wretched woman to wear a veil?

101. అమ్మ తానూ పెట్టదు, తిరుచుకొనీ తిననివ్వదు.

The mother neither gives food herself [to her child,] nor allows it to beg.

102. అమ్మదగ్గర కింద పడుకొన్నా వకటే, అబ్బదగ్గర నేల పడుకొన్నా వకటే.

It is all one whether [the child] sleep on the ground with its mother, or on the floor with its father.

(See No. 61.)

Equally bad.

Where bad is the best, naught must be the choice.

*Whatever way you take there is a league of bad road. (Spanish).**

103. అమ్మ పెట్టేవి నాలుగూ అప్పుడే పెట్టేతే చెయ్యనా.

If you had beaten me as my mother used to do, would I not have done [the work]?

Said by a daughter-in-law to her mother-in-law.

Applied to a person with whom mild measures are of no avail, with whom

There is no argument like that of the stick. (Spanish).†

* Por do quiera hay un league de mal camino.
† No hay tal razon como la del baston.

104. అమ్మబోతే అడివి, కొనబోతే కొరివి.

When he went to sell, his bargains were [as ruinous as] a jungle; when he went to buy [his purchases were as bad as] firebrands.

Losing on both sides.

Buy and sell and live by the loss.

105. అయితంపూడి వుద్యోగము అయితే గియితే, ఆరావుల పాడిచేస్తే గీస్తే, పెరుగూ పాలూ మీవారికి పోస్తావా మావారికి పోస్తావా.

"Were I to be employed in Aithampūḍi, and possess six milch cows, would you supply milk and curds to your relations or to mine?"

The story is, that the wife being asked this foolish question by her husband answered "to my people," on which she was beaten.

106. అయితే అతడి ఆలాయె, కాకపోతే దాసురాలాయె.

"If we succeed, she shall be his wife; if not, she shall be a recluse."

Said by the parents of a girl, who had set their hearts upon getting her married to a certain man.

Either Cæsa or nobody. (Latin.)

107. అయితే ఆరుగ, కాకుంటే కంది.

If the Āruga fails, we shall have Kandi.

(For Āruga see No. 92. For Kandi see No. 92.)

These are both sown together. The Āruga crop sometimes perishes.

To have two strings to one's bow.

*Good riding at two anchors men have told;
For if one break, the other may hold.*

ఆంధ్రలోకోక్తిచంద్రిక.

108. అయినవారందరు ఆ దోవను పోగా, జంగాన్ని పట్టుకొని జాము
యేడ్చినాడు.

When all his friends went away, he caught hold of a
Jangam and cried for three hours.

Taking an unconcerned person into your counsels.

Jumu is a watch of three hours, the day from sunrise to sunset being
divided into four *Jumus*.

109. అయ్యకు రెండో పెండ్లి అని సంతోషమేకాని, అమ్మకు సవతిపోరు
అని యెరగడు.

[The son] is glad that his father has taken a second
wife, but he little knows what quarrels there will be
between her and his mother.

110. అయ్యకు విద్యా లేదు, అమ్మకు గర్వమూ లేదు.

When the husband has no learning, the wife has no pride.

111. అయ్య దాసండ్లకు పెట్టితే, అమ్మ జంగాలకు పెట్టినది.

When the master fed the Dāsaris (devotees of Vishnu), the
mistress fed the Jangams (devotees of Śiva).

Applied to a spirit of contradiction.

112. అయ్యనీటు అడిగితీరదు, అమ్మ దమ్మయపాలెంలో దంచుకొని తాగు
తున్నది.

The foppish husband gives himself great airs, while his
wife is living by pounding rice in Danamayapālem.

113. అయ్య రాకుంటే అమావాస్య అట్టే వుంటుందా.

If the priest does not come, will the new moon wait for him?

Time and tide wait for no man.

114. అయ్య వాతబెట్టనూ బరై ప్రతకనా.

When his lordship brands the buffalo, will she get over it?

Said of a clumsy fellow, who makes a mess of every thing.

I meant to cross myself and put out one of my eyes. (Portuguese.)

115. అయ్యవారిని చెయ్యబోతే కోతి అయినది.

His attempt to make [an image of] Ganêsa ended in [the moulding of] a monkey.

Mud images of Ganêsa are made and worshipped on the 4th day of the light fortnight in the month Bhâdrapada (August—September).

A ridiculous failure.

116. అయ్యవారు అటికంత, అయ్యవారి పెండ్లాము పుటికంత.

The Brâhman is like a small pot, and his wife is like a basket.

Spoken of things which do not match.

117. అయ్య సవాశేరు, లింగము అరవీశెడు.

The man [weighs] a seer and a quarter, the lingam [round his neck] two and a half.

(See Nos. 2070, 2071.)

118. అరచేత పెన్న పెట్టుకొని నేతికి యెడ్చినట్టు.

Like a man with butter in the palm of his hand, calling out for ghi.

(See No. 2002.)

119. అరచేతి రేగుబంటికి అద్దము కావలెనా.

Do you require a glass to look at a berry in the palm of your hand?

(See No. 1741.)

The berry spoken of is the fruit of the Zisypus Jujuba.

As clear as crystal.

As plain as a pike-staff.

ఆంధ్రలోక్తోక్తచంద్రిక.

120. అరచేతిలో వుప్పు పెట్టితే ఆరునెలలు తలుచుకో వలెను.

If he puts a little salt in the palm of your hand, you should think of it for six months.

The duty of gratitude.

121. అరచేతిలో వైకుంఠము చూపుతాడు.

He offers heaven in the palm of his hand.

Deceiving by false hopes.

122. అరణ్య రోదనము.

Lamentations in the jungle.

Of no avail.

123. అరవ యేడుపు.

Like a Tamil mourning.

Among the Tamilians, women are sometimes hired to mourn over a deceased person.

Applied to an unwilling performance of any duty.

124. అరవై యేండ్లయితే అరులు మరులు.

When sixty years have passed, dotage.

125. అరవై యేండ్లయిన తర్వాత అమ్మా అన్నాడట.

After sixty years had passed, he cried Ammā (mother).

Second childhood.

*Old men are twice children. (Lam.)**

126. అరవై యేండ్లయినవి, చదువుకోకుండా మొత్తుకొంచానా అన్నాడట.

Sixty years have passed; am I to do without learning?

An ironical speech.

An old dog will learn no tricks.

* *Bis pueri senes.*

127. అరవై వరహాలు యిచ్చినా అత్తవంటి బానిసె దొరకదు.

Although you pay sixty Pagodas, you cannot obtain as good a handmaid as your mother-in-law.

Said jokingly of a mother-in-law not allowed to have the management of the house, but kept in subjection to her daughter-in-law.

128. అరిచే కుక్క కరవ నేరదు.

A barking dog never bites.

Great barkers are nas biters. (Scotch.)

A barking cur does not bite. (Italian.)

129. అరిటాకు వచ్చి ముంటిమీద పడ్డా అరిటాకుదే కష్టము, ముల్లు వచ్చి అరిటాకుమీద పడ్డా అరిటాకుదే కష్టము.

The plantain leaf alike suffers, whether it falls on the thorn, or the thorn falls on it.

(See No. 419.)

130. అరిటిపండు వలిచి చేత వుంచినట్టు.

Like placing peeled plantain in one's hand.

(See No. 2904.)

Applied to any thing made perfectly easy.

131. అరుంధతీ కనపడదు, అధావ్నమూ కనపడదు, అరవై వరహాల అప్పు మాత్రము కనపడుతున్నది.

I can't see the star Arundhati, botheration take it! I can see nothing but a debt of sixty pagodas.

Said by a man who had got over head and ears in debt for his marriage, when the priest pointed out the propitious star.

132. అర్ధి దుఃఖం ఆరునెలలు, కడుపు దుఃఖం కలకాలం.

The grief of the neck [lasts] six months; the grief of the womb, for ever.

The "grief of the neck" signifies widowhood, when the marriage cord is broken. (See No. 878). The "grief of the womb" signifies the loss of a child.

ఆంధ్రలోకోక్తిచంద్రిక.

133. అర్థమూ ప్రాణమూ ఆచార్యాధీనము, తాళమూ దేహమూ నా ఆధీనము.

The money [in the box] and the soul [within the body] are made over to the spiritual guide, but the key and the body are retained by me.

Applied to giving a person only the form of authority, but no real power.

134. అలవాటులేని బొసాననం చెయ్యబోతే మీసాలన్నీ తెగకాలినవి.

The man unaccustomed to burnt-offerings burnt off his mustaches in the attempt.

(See Nos. 95, 206, 474.)

135. అలివిగాని ఆలిని కట్టుకొని మురిగిచచ్చెరా ముండా కొడుకు.

The miserable fellow is ruined by his wretched marriage.

The folly of being headstrong.

Marry in haste and repent at leisure.

136. అల్పునకు ఐశ్వర్యము వస్తే, అర్థరాత్రివేళ గొడుగు తెప్పన్నాడట.

When fortune smiled on a mean person, he ordered an umbrella to be brought at midnight.

An umbrella is a sign of rank and authority.

Set a beggar on horseback, he'll ride to the devil.

*There is no pride like that of a beggar grown rich. (French.)**

137. అల్లి అడిగినది, యిల్లి యిచ్చినది, మల్లి మాయము చేసినది.

Alli asked for it, Illi gave it, Malli made away with it.

* Il n'est orgueil que de pauvre enrichi.

138. అల్లుడలిగితే కూతురిని తీసుకొని పోతాడు.

If the son-in-law gets in a huff, he will [only] take away the daughter.

Said by a father-in-law or mother-in-law.

139. అల్లుడికి నెయ్యి లేదు, అల్లుడితోటి కూడా వచ్చినవారికి నూనే లేదు.

There is neither ghî for the son-in-law, nor oil for his friends.

Said of inability in a person to do that which his duty imperatively requires of him.

140. అల్లుడికి వండిన అన్నము కొడుకుకు పెట్టి కొట్టుకొన్నదట.

She grudgingly gave to her son the food prepared for her son-in-law.

The affection of a mother-in-law for her son-in-law.

141. అల్లులలో మల్లు పెద్ద.

Mallu is a great man among the weavers.

Great among low people.

Among the common people Scoggva is a doctor.

142. అవలక్షణము గలవానికి అక్షతలు యిస్తే, అవతలికి పోయి నోట్లో వేసుకొన్నాడట.

When sacred grain was given to a luckless fellow, he went away and ate it up (instead of placing it on his head).

The term *Avalakshana* is applied to a man who bears unlucky marks on his person, or whose manners are inauspicious.

ఆంధ్రలోకోక్తిచంద్రిక.

143. అవసరగానికి ఆకులో పెట్టు, నాకు నేలను పెట్టు.

Give the man who is in a hurry his food on a leaf,
but give me mine on the floor.

The food of Hindus is ordinarily served on a large leaf or several small leaves sewn together.

Applied to a person wishing to have something done for himself in great haste, before others are attended to.

144. అవివేకితో స్నేహముకన్నా వివేకితో విరోధము మేలు.

Ennity with a wise man is better than friendship with
a fool.

145. అవ్వను పట్టుకొని వసంతాలాడినట్టు.

Like playing games with your grand-mother.

Lit. "Throwing scarlet water over her," a sport among young people at marriages, &c.

(See No. 1041.)

Disrespectful and unseemly conduct towards elderly people.

146. అవ్వ వడికిన నూలు తాత మొలతాటికి సరి.

The thread spun by the grand-mother is only sufficient for
the waist cord of the grand-father.

Waste of that gained by another's industry.

147. అవ్వ కావలెను, బువ్వ కావలెను.

I want grand-mother and I want food.

Said by a child who did not wish to leave its grand-mother, but who had to do so to get its dinner.

You cannot drink and whistle at the same time. (English.)

148. అశుద్ధముమీద రాయివేస్తే ముఖాన పడుతుంది.

If you throw a stone into filth, it will fly into your face.

(See No. 228.)

If you will stir up the mire, you must bear the smell. (Danish.)

Meddle with dirt, and some of it will stick to you. (Danish.)†

149. అశ్రద్ధపితాళ్లకు యేతాం తర్పణము.

The water drawn with the Picota is the drink offering of disregarded ancestors.

Tarpana is a drink offering to the manes of deceased ancestors (*Pitris*).

An irreverent fellow, when pressed by his friends to perform the ceremony, offered the water he was drawing for other purposes.

An unwilling action, done to satisfy others.

150. అసలు సోమిదేవమ్మ, అందులో వేవిల్లు.

She is not only the wife of a priest, but is also in an interesting condition.

(See Nos. 422, 1214, 1222, 2224.)

A double excuse. Applied to idle persons.

Sick of the idles.

A large sheep thinks its wool heavy.

ఆ.

151. ఆ అంటే అపశబ్దము, నారాయణా అంటే బూతుమాట.

If I say "Ā" (yes), it's wrong; if I say "Nārāyaṇā," it's obscene.

(See Nos. 122, 222.)

Faults are thick where love is thin. (Welsh.)

152. ఆకలి ఆకాశమంత, గొంతుక సూది బెజ్జమంత.

The appetite is as great as the sky, but the throat is as small as the eye of a needle.

Applied to great ambition, but small abilities.

* Hvo som vil røre i Skarn, faar og lugte det.

† Man bliver ei anæret skiden end af Skarn.

ఆంధ్రలోకోక్తిచంద్రిక.

153. ఆకలి కాని భోజనము, ఆలిమీద లంజరికము.

Eating when the appetite is satisfied; unfaithfulness to a wife.

Both bad.

154. ఆకలిగొన్న కరణము పాతకవలె తీశినాడు.

The hungry Karaṇam looked into his old accounts.

A Karaṇam is a village accountant.

155. ఆకలి యెత్తుతుంది అత్తగారా అంటే, రోకలి మింగవే కోడలా అన్నదట.

When the daughter-in-law said she was hungry, her mother-in-law told her to swallow the pestle.

[(See Nos. 19, 161.)

Rōkali is a wooden pestle, five or six feet long, used for pounding rice.

156. ఆకలి రుచి యెరగదు, నిద్ర సుఖమెరగదు, నలపు శిగ్గు యెరగదు.

Hunger knows not taste, sleep knows not comfort, lust knows not shame.

(See Nos. 217, 606.)

Hunger is the best sauce.

157. ఆకాశ పంచాంగము.

A sky calendar.

(See Nos. 1006, 1785.)

A fanciful tale.

158. ఆకాశ వర్తకుడు.

A trader in the air.

A swindler. An impostor.

TELUGU PROVERBS.

159. ఆకును అందదు, పోకను పొందదు.

It reaches not the leaf, it suits not the nut.

Quite inadequate.

160. ఆకుపోయి నూతపడితే, వెతకపోయి యేడుగురు పడ్డారట.

When the leaf went and fell into the well, seven men went in search and fell in after it.

The gain is not worth the candle. (French.)

161. ఆగడపలు వేళినవి అత్తగారా అంటే, కొలబుర్ర నాచేతిలోనే వున్నది కోడలా అన్నదట.

“See! The signs of rain appear!” cried the daughter-in-law
“What of that?” said the mother-in-law “I have the measure.”

(See Nos 19, 155.)

162. ఆగభోగాలు అక్క కుడిస్తే, అంబటి పరకలు బావ కుడిచినాడు.

While my sister enjoyed every luxury, my brother-in-law had nothing to eat but the scum of the porridge.

Said of a man who is poorly treated in his father-in-law's house while his wife fares well.

163. అగ్రహాస ఆనపెట్టుకొన్నట్టు.

Like taking an oath in a fit of passion.

164. ఆచారం అదిరిపడ్డది, ధూస్తార్తి తుల్లిపడ్డది, కొత్త కుండ తేరా నెత్తాల్లు వంచుకొందాము.

Let our sanctity be scandalized, let the censer be shocked
bring a new pot and let us cook sprats.

ఆంధ్రలోకోక్తిచంద్రిక.

165. ఆచారం ఆచారం అన్నంభోట్లూ అంటే, పెద్ద చెరువు కుక్క ముట్టు
కొన్నది అన్నట్టు.

[Seeing a hypocrite] they cried out, "O Annambhotlu !
purity ! purity !" He answered " Alas ! a dog has touched
the big tank."

166. ఆచారానకు అంతమూ లేదు, అనాచారానకు ఆదీ లేదు.

There is no limit to purity, nor any beginning to impurity.

Man is sinful from his birth, and never attains to perfect purity.

167. ఆచార్యుని తలచి నిప్పులో చెయ్యి పెట్టితే కాలదా?

If you think of your spiritual guide and put your hand in
the fire, will it not be burnt ?

(See No. 761.)

168. ఆటా తీరె, పాటా తీరె, కోటలో రామరాజ్యము.

The dancing is over, the song is finished, and every one is as
free as in the kingdom of Râma.

(See Nos. 275, 1644, 1887.)

169. ఆడదానిచేతి అర్థమూ, మొగవానిచేతి బిడ్డా బ్రతకదు.

Money left in the hands of a woman wont last ; a child left
in the hands of a man wont live.

170. ఆడదాని మాట, నీళ్ల మూట.

A woman's word, a bundle of water.

A woman's mind and winter wind change oft.

171. ఆడది బొంకితే గోడ పెట్టినట్టు, మొగవాడు బొంకితే తడిక కట్టినట్టు.

If a woman lies, it's like building a wall ; if a man lies, it's
like putting up a mat (easily seen through.)

TELUGU PROVERBS.

172. ఆడ నేరక మద్దెలమీద తప్పు చెప్పినట్టు.

Not being able to dance, she abused the drum.

A bad workman complains of his tools.

An ill shearer never got a hook. (Sansk.)

173. ఆడపెత్తనము, తంబళి నొరతనము.

Woman's rule, a Tambali's government.

A Tambali is a Saiva priest of low origin, who wears the sacred thread, and endeavours to observe Brahminical customs.

174. ఆడబోయిన తీర్థము యెదురుగా వచ్చినది.

The sacred water in which the man was going to bathe came to meet him.

(See No. 1920.)

A thing sought for to come to hand without trouble.

175. ఆడి తప్పరాదు, పలికి బొంకరాదు.

Having promised, you should not fail ; having spoken, you should not lie (retract).

176. ఆ తండ్రికి కొడుకు కాడా.

Is he not the son of that father ?

(See Nos. 185, 1019, 1977.)

Like father, like son.

*Such a father, such a son. (Portuguese.)**

He is his father's son. (Latin.)†

177. ఆతురగానికి తెలివి మట్టు.

A hasty man is not wise.

(See Nos. 37, 333.)

He that is hasty of spirit exalteth folly. Proverbs xiv. 29.

A hasty man never wants woe.

* Qual o pai tal o filho.

† Patris est filius.

ఆంధ్రలోకోక్తిచంద్రిక.

178. ఆ తుష్టికీ యీ నష్టికీ సరి.

That profit and this loss are equal.

179. ఆత్మస్తుతీ, పరనిందా, అర్థాపేక్షా, లేని మహానుభావుడికి నాకూ
డబ్బు, శుద్ధశుంతకు వాడికి డబ్బా.

Am I, an upright man, not a boaster, a fault finder, nor
covetous, to have one pice, and is this great fool to have
a pice also ?

(See No. 789.)

In this speech a man committed the very three faults from which he
boasted he was free.

180. ఆత్మా రావే నూతపడుదాము అంటే, ఆదివారము రోజున అంద
రమూ పడుదాము అన్నదట.

When he thought of putting an end to himself, his soul said
within him " Let us wait until Sunday and all drown
together."

The word " All " refers to the elements of which man is composed.
Sunday is a propitious day.

Judge well before you act.

Consideration is the parent of wisdom.

181. ఆదాయములేకనే శెట్టి వరదబోడు.

Without [the hope of] gain, a *Setti* will not venture into
the flood.

(See No. 1802)

The *Settis* (merchants) are very greedy and very cowardly.

182. ఆపది మొక్కులు, సంతతి కష్టము.

Vows in times of trouble, carping [at the gods] in times of
prosperity.

(See No. 1375.)

*The devil was sick, the devil a monk would be;
The devil grew well, the devil a monk was he. (Linn.)*

* According to some, it concludes *time esse volentat*;
Draught equivalent *desemint ante fut.*

TELUGU PROVERBS.

183. ఆ పప్పు యీ నీళ్లకు వుడకదు.

That pulse cannot be cooked with this water.

The pulse alluded to is the *Cajanus Indicus* (See No. 32) commonly called *Dāl* (Hind.) It requires to be boiled in good sweet water to make it soft and fit for eating.

A phrase similar to "That game won't pay," "That cock won't fight."

184. ఆపస్తంబులా ఆశ్వలాయనులా అంటే, ఆపస్తంబులమూ కాము, ఆశ్వలాయనులమూ కాము, అప్పారావుగారి హర్కారాలము అన్నారట.

When asked whether they belonged to the *Āpastambā* or *Āśvalāyana* sect, they replied " We are neither the one nor the other, we are messengers of *Appā Rāu*."

Utter ignorance of religion.

185. ఆ బుర్రలో విత్తనాలే.

They are seeds out of the same bowl.

(See Nos. 176, 1019, 1077.)

Coming from the same bad stock.

186. ఆమడలు దూరమయితే, అంతఃకరణాలు దూరమా.

If the leagues are long, are the hearts far distant ?

An *Amada* (4 *Kōs*) is a distance varying from 8 to 10 miles.

Distance cannot alter true friendship.

187. ఆముదపు చేతుగాని, బిడ్డ బ్రతకడము లేదు.

Only waste of castor oil, but not [saving] the child's life.

Useless endeavours.

188. ఆముదములో ముంచిన యేకువలె వున్నాడు.

He is like a flock of cotton dipped in castor oil,

To look like a drowned mouse.

ఆంధ్రలోకోక్తిచంద్రిక.

189. ఆయం తప్పితే గాయమంత సుఖము లేదు.

If the vital parts escape, there is no comfort like that which follows a wound.

An invalid receives every attention from his friends.

190. ఆయన ముందర పోవాలె.

He must die first, or
I must die before him.

An ambiguous phrase used by a bad wife.

191. ఆరగించగా లేనిది అడిగితే వస్తున్నదా.

Will a man get by begging, what was wanting in the feast ?

(See No. 898.)

192. ఆగాటపు కదురు యే రాటాన బెట్టినా బర బర.

The restless spindle, to whatever spinning wheel it may be attached, rattles.

193. ఆరుగ కోశిన ముహూర్తాననే కంది కూడా కొయ్యండి.

Reap the Aruga and Kandi together in the same propitious hour.

(For Aruga see No. 92, and for Kandi see No. 32.)

Applied to hasty actions.

194. ఆరు నెలలనుంచి వాయిచిన మట్టెల పైటిదా గట్టిదా అని అడిగినట్టు.

Like asking if the drum is cracked or strong, after using it

195. ఆరెల మానుకీంద బూరెల మాను విరగబడ్డట్లు.

Like a tree loaded with cakes falling below an Āre tree.

(See Sam. 1362, 1423, 1430, 1496.)

Āre is the Bauhinia Racemosa ; it bears fruit like cranberries.

Great luck.

196. ఆర్చేవా, తీర్చేవా, అక్కర వస్తే ములిగేవా.

Would you comfort me, or remove my grief, or if necessary
would you plunge [into the water to save me] ?

Asking proofs of professed friendship.

A friend in need is a friend indeed.

197. ఆర్చేవారే గాని, తీర్చేవారు లేరు.

There are comforters but no real helpers.

198. ఆలికి అన్నము పెట్టడము పూరిక ప్రసకారమా.

Is feeding one's wife a benefit to the village ?

(See N. S. 101)

199. ఆలిని శల్లని వానికి యీలకూరతో ప్రశ్న చాలదు.

For the husband who does not love his wife, there is not
enough salt in the Ilakura.

(See N. S. 131, 133)

This herb (*Salvia Indica*) is occasionally used as a vegetable, and
is naturally very salt.

Where there is no love, all are faults.

If you wish a pretence to whip a dog, it is enough to say he ate up the frying pan.

ఆంధ్రలోకోక్తిచంద్రిక.

200. ఆలి వంకవారు ఆత్మబంధువులు, తల్లి వంకవారు తగినవారు, తండ్రి వంకవారు దాయాదులు.

Your wife's people are your own relations ; your mother's people are distant relations ; your father's people are enemies (because they are co-heirs)

(See Vāmana Book II, 28.)

201. ఆలు కాదు, అది వ్రాలు.

She is not his mate but his fate.

(See Vāmana Book II, 15)

202. ఆలు వల్లక అరవై యేండ్లు, మొగుడు వల్లక ముప్పయి యేండ్లు, బాలప్రాయము పది యేండ్లు.

For ten years they were children, for thirty years the husband disliked the wife, and for sixty years the wife disliked the husband.

Applied to an unprofitable and unhappy life.

203. ఆలూ మొగునిసందు పోట్లాట అడ్డముమీద పెసరగింజ వేళినంత సేపు.

A quarrel between man and wife only lasts as long as a Pesara seed stays on a looking glass.

(For Pesara see No. 22)

204. ఆలూ లేదు, చూలూ లేదు, కొడుకు పేరు సోమలింగం.

There is neither wife nor conception, but the son's name is to be Sômalīngam.

(See Nos. 226, 236, 1470, 1471.)

We have no son and yet are giving him a name. (Sanskrit.)

Count not your chickens before they are hatched.

205. ఆవగింజకు సందువుంటే, అరవై గారెలు అప్పుడే తిననా.

Had there been room for a mustard seed, would I not have eaten sixty more cakes?

A glutton suffering from indigestion after a feast was recommended to eat some mustard, when he replied as above.

206. ఆవ తిన్న అమ్మకు యేవ పారినదట.

The woman who fed on mustard grew strong.

Fattening on poor fare.

207. ఆవలింతకు అన్నదమ్ములున్నారగాని, తుమ్ముకు తమ్ముడయినా లేడు.

Yawning has elder and younger brothers, sneezing has not even a younger brother.

Yawning is sympathetic, sneezing is not.

*A good gaper makes two gapers. (French.)**

208. ఆవాలు ముద్ద చేశినట్టు.

Making mustard seed into a ball.

An impossible combination.

209. ఆవు చేనిలో మేస్తే, దూడ గట్టిన మేసునా.

If the cow grazes in the field, will the calf graze on the bank?

Intimate friends, or near relatives, will follow in the same path.

* Un bon bailleur en fait baillier deux.

ఆంధ్రలోకోక్తిచంద్రిక.

210. ఆవు పాడి యెన్నాళ్లు ఐశ్వర్యం యెన్నాళ్లు, బర్రె పాడి యెన్నాళ్లు
భాగ్యం యెన్నాళ్లు.

How long will you have the cow's milk, and how long will
you have your fortune? How long will your buffalo's
milk last, and how long will your riches endure?

(See Nos. 311, 373.)

Said to a man proud of his good fortune.

Riches have wings.

211. ఆవుల మల్లించినవాడు అర్జునుడు.

Arjuna was the man who brought back the cows [of Virāṭa].

(See *Virāṭaparva* of the *Mahābhārata*.)

Used when speaking of a man to whom the credit of any successful
undertaking is really due.

212. ఆవులూ ఆవులూ పోట్లాడితే, లేగల కాళ్లు విరుగుతవి.

When the cows fight, the sucking calves' legs are broken.

When the great fall out, the poor suffer.

213. ఆశకు అంతము లేదు.

There is no limit to desire.

Much would have more.

*No one is content with his lot. (Portuguese.)**

The more one has the more one wants. (Spanish.)†

214. ఆశపడి ఆరు లంఘనాలుచేస్తే, ఆవేళా జొన్న మెతుకేనా

After fasting for six days, with the desire [of being fed with
rice (i. e. dainty food given to an invalid)], am I only to
have millet?

Failure of a foolish scheme.

* Ninguém se contenta com sua sorte.

† Quien mastiene, masquiere.

215. ఆశ బోధిస్తున్నది, అవమానము బాధిస్తున్నది.

Desire incites, the fear of shame prevents.

Shame may restrain what the law does not prohibit.

216. ఆశలేని కూటికి ఆకలి లేదు.

There is no appetite for food unhopd for.

217. ఆశ శిగ్గు యెరగదు, నిద్ర సుఖమెరగదు.

Avarice knows not shame; sleep knows not comfort.

(See No. 156.)

When sleep overpowers, comfort is not thought of.

218. ఆశా పాతక బాపడు గోచిపాతలో తూమెడు కట్టుకొన్నాడట.

The avaricious Brahman tied up a tūmu [of grain] in his clout.

(For Tūmu see No. 819)

219. ఆసోది మాటలకు అర్థమూ లేదు, గుడ్డి కంటికి చూపూ లేదు.

There is no sense in words of condolence nor sight in a blind eye.

220. ఆహారమందూ వ్యవహారమందూ శిగ్గు పడకూడదు.

In eating and in business you should not be modest.

(See Nos. 241, 2012.)

*A bashful dog never fattens. (German.)**

A modest man at Court is the silliest wight breathing.

* Es wird kein blöler Hund fett.

ఇ.

221. ఇంగువ కట్టిన గుడ్డ.

A rag which had held assafoetida.

(See No. 1861.)

Said of a man who is respected on account of his connection with the family of some famous person, no longer living ; or on account of his own greatness, now passed away.

222. ఇంటింటికీ మట్టి పొయ్యి.

Every house has an earthen fire-place.

(See No. 187.)

Every man has his faults.

223. ఇంటింటికీ వక మట్టిపొయ్యి అయితే, మాయింట మరి వకటి.

Every house has an earthen fire-place, my house is still worse off.

Acknowledging one's failings.

224. ఇంటికన్నా గుడి పదిలము.

The temple is stronger than the house.

Said by a ruined man who had been obliged to take refuge in a temple, but pretended that he had gone there for the safety of his property.

Make a virtue of necessity.

225. ఇంటికి క్షేమాదేవి, పొరుగుకు లక్ష్మీదేవి.

The goddess of misfortune at home, the goddess of fortune abroad.

Bad to his own, but good to others.

226. ఇంటిదీపమని ముద్దు పెట్టుకొంటే, మూతిమీసాలన్నీ తెగగాలిసవట.

When he kissed the lamp belonging to his own house, all his mustaches were burnt off.

Undue familiarity. Extravagant demonstration.

A man may love his weal, and no ride on the riggin o't. (Scottish.)

227. ఇంటిదేవర యీగి చస్తే, పొలందేవర గంపజాతర అడిగినదట.

When the household deity was dying of hunger, the goddess of the field demanded a basket procession.

(See Nos. 739, 809, 1781, 1792.)

After an abundant harvest, an earthen image of the goddess of the field is placed in a basket, and carried in procession, with musical instruments and much rejoicing.

To be asked to give to others when badly off one's self.

228. ఇరటిదొంగను యీశ్వరుడూ పట్ట లేడు.

Even Siva himself cannot find out a thief amongst the household.

229. ఇంటినిండా కోళ్లు వున్నవిగాని, కూశేటందుకు కోడి లేదు.

The house is full of fowls, but there's not a cock to crow.

(See No. 343.)

Said of useless people.

230. ఇంటిపేరు కస్తూరివారు, యిల్లు గబ్బిలాలవాసన.

His house name is Kastûri (musk), his house smells of bats.

(See Nos. 340, 376, 612, 1280, 1542, 1792.)

The "house name" is the gentilitious or family name; it precedes the proper name.

A fine name, but a paltry fellow.

231. ఇంటిమీద రాయి వేసి వీపు వ్రేక్లేవాడు.

Having thrown a stone on the top of the house, he stoops to catch it on his back.

232. ఇంటివాడు గొడ్డుగేదె అంటే, పొరుగువాడు పాడిగేదె అన్నట్టు.

When the owner said his she-buffalo was barren, the neighbour said it was milch.

(See No. 111, 135.)

Applied to a spirit of contradiction.

233. ఇంటివాణ్ని లేపి దొంగచేతికి కట్టె యిచ్చినట్టు.

Like waking the master, and giving the thief a stick.

To hold with the hare, and hunt with the hounds.

234. ఇంటివారు నేలు చూపితే, బయటివారు కాలు చూపుతారు.

If the members of your family point their fingers at you, the outsiders will point their legs.

235. ఇంటి వారకాలకు నెల్లి యిల్లు ముందుకు తెచ్చినట్టు.

He brought the house forward by going behind it.

Said jokingly of a man who professed to have improved the family prospects.

236. ఇంటిసొమ్ము యిప్పిండి, పొరిగింటిసొమ్ము పొడిబెల్లము.

His own property is like Ippapindi, his neighbour's like fine molasses.

Ippapindi is the refuse of the nuts of the *Ippu* tree (*Ba. sia Latifolia*) and is remarkably bitter.

Applied to a niggard.

237. ఇంట్లో సాయసమున్ను మండలో పాలుకూడానా

What! milk pudding in the house and milk also in the field?

(See No. 136.)

Greediness.

TELUGU PROVERBS.

238. ఇంట్లో పెండ్లి అయితే, వూళ్లో కుక్కలకు అడ్డావుడి.

A marriage in the house is a fine thing for the village dogs.

(See No. 371.)

Men crowd to enjoy that for which they don't pay.

239. ఇంట్లో యాగపులి, బయట పెద్దపులి.

At home he is a spider, abroad he is a tiger.

Demure at home, a ruffian abroad.

He looks as if butter would not melt in his mouth.

240. ఇంట్లో యాగలమోత, బయట సవారీలమోత.

In the house a buzzing of flies, outside the hum of palankin bearers.

(See Nos. 330, 376, 613, 1350, 1519, 1796.)

Outward show, but poverty at home.

241. ఇంతమంది దొరలు చావకపోతే నేను మాత్రము చస్తానా, నాకూ అక్కరలేదు అన్నాడట.

If so many great people don't die, shall I alone die? I don't want it.

(See Nos. 220, 2012)

Said by a man when unwillingly refusing to eat something because Velamas did the same.

Never be ashamed to eat your meat.

He that is ashamed to eat is ashamed to live. (French.)

242. ఇక్కడ అక్కడ వుంటే యాడేరి పోతావు, నాయింటికి రావే నవిశి పోతువుగాని అన్నాడట.

If you stay here and there you will thrive, come to my house and pine away.

Said jokingly by a poor man to a young girl.

ఆంధ్రలోకోక్తిచంద్రిక.

243. ఇచ్చినవాడు దాత, యివ్వనివాడు సాత

He who gives is a donor, he who does not give is a clout.

(See Nos. 75, 224, 1510, 1997.)

The impertinent speech of a beggar.

244. ఇచ్చినవాడే నెచ్చినవాడు, చచ్చినవాడే అచ్చినవాడు.

The over liberal man is ruined ; when a man dies, his debts go with him.

245. ఇచ్చి పుచ్చుకొని షెగుడి వీపెల్లా తడివినట్టు.

She gave it, took it back again, and looked on her husband's back for it.

246. ఇచ్చి వచ్చే నిష్ఠరముకన్నా, యివ్వక వచ్చే నిష్ఠరము నయము.

The offence given by not lending is to be preferred to the annoyance caused after lending.

By anger on account of some damage done to the article lent.

(See No. 10.)

247. ఇచ్చుదుకాదూ గాదు, చచ్చుదుకాదూ గాదు, పూట పూటకూ కూటికి వచ్చుదుగాదు.

He doesn't pay, hang him, but he comes for every meal.

Said by a caterer, of a customer who was more regular in his attendance than in his payments.

248. ఇచ్చేవాణ్ని చూస్తే, చచ్చేవాడైనా లేచును.

Even a dying man will rise up when he sees a liberal person.

With the hope of receiving something from him.

249. ఇచ్చేవానికి పత్రమూ వద్దు, చచ్చేవానికి మందూ వద్దు.

You need not take a bond from a man who is willing to pay, nor administer medicine to one who has made up his mind to die.

250. ఇత్యర్థలు యిగురు, యితిభావలు పులుసు.

For sweet vegetable [take your] “ plain significations,” and
for acid [take your] “ deep meanings.”

The reply of the wife of a logician (who would pay no attention to household matters and had given her no means of providing food) when he grumbled at the bad fare.

251. ఇది చలమో ఫలమో.

Is this done wantonly or with an object ?

252. ఇదుగో పులి అంటే, అదుగో తోక అన్నట్టు.

When one said “ Here’s a tiger !” the other said “ And there’s his tail !”

Rivalling each other in exaggeration. Capping a *long-bow* man.

253. ఇనప గుగ్గిళ్లు గాని, మినప గుగ్గిళ్లు కావు.

Grains of iron, not of black gram.

(See Nos. 737, 1233, 1739, 1757.)

The pulse spoken of is the *Phaseolus Roxburghii*.

Said of a puzzling passage or a jawbreaking verse.

254. ఇనుము కరిగేచోట యీగలకేమి పున్నది.

What is there for flies in the place where iron is melted ?

A place where nothing is to be got.

255. ఇనుము, తీట, పేము, పట్టిన చెయ్యి ప్రారకుండదు.

The hand which has a bit of iron, the itch, or a bit of cane in it, never remains quiet.

ఆంధ్రలోక్తాచంద్రిక.

256. ఇనుమునగూర్చి అగ్నికి సమైక్యపెట్లు.

The fire suffers the blows of the sledge-hammer for the sake of the hot iron.

(See Nos. 1240, 1240.)

Being drawn into difficulties by one's associates.

257. ఇనుము విరిగితే అతక వచ్చునుగాని, మనసు విరిగితే అతక కూడదు.

'If iron be broken it may be united, but if friendship be broken it cannot be healed.

Broken friendship may be soldered, but never made sound. (Spanish).*

258. ఇన్నాళ్లు బ్రతికి యింటివెనక చచ్చినట్టు.

After living so long he died at the back of his house.

A miserable end.

259. ఇప్పపూలకు వాసన వెతక వలెనా.

Must we search for the smell of the Ippa flower?

(Sec Nos. 371, 513, 571, 573, 632, 924, 1475, 1491.)

The flowers of the *Ippa* tree (see No. 236) have a very strong smell.

260. ఇరుపోటీల యిల్లు చెడును, వాతనొప్పుల పైళ్లు చెడును.

By rivalry a house is ruined, by rheumatic pains the body is worn out.

261. ఇల్లులకగానే పండగ అవుతున్నదా

Is smearing the house always the sign of a feast?

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262. ఇల్లాలు గుడ్డిదయితే, యింటి కుండలకు చేటు.

If the mistress of the house be blind, all the pots will be broken.

Without supervision things will go to ruin.

When the good wife's away, the keys are lost. (Scotch.)

263. ఇల్లు కట్టి చూడు, పెండ్లి చేసి చూడు.

Try building a house, try making a marriage.

An expense greater than contemplated.

Building and the marrying of children are great wasters.

264. ఇల్లు కాలినది జంగమయ్యా అంటే, నా జోలే కప్పురా నావద్దనే వున్నవి అన్నాడట.

When the Jangam was told that the house had caught fire, he replied "I have my bag and bowl with me."

(For Jangam see No. III.)

Selfish indifference.

265. ఇల్లు కాలుచుండగా వాసాలు దూసుకొన్నట్లు.

Like pulling the rafters out of a burning house.

A clumsy expedient.

266. ఇల్లు గెలపలేనివాడు రచ్చ గెలుచునా.

Will he who cannot rule his own house, rule in the council?

He who has no voice in the valley, will have none in the council. (Syriac.)

అంధ్రలోకోక్తిచంద్రిక.

267. ఇల్లు చొరబడి యింటివాసాలు లెక్కపెట్టినాడట.

He got into the house and counted the rafters.

Preparatory to laying a false claim to it, and adducing his intimate knowledge as a proof that the building was his own.

(See Nos. 626, 626, 1077, 1078, 1079, 1220.)

Swindling.

268. ఇల్లు తిరిగి రమ్మంటే, యిలారం తిరిగి వచ్చినట్టు.

When he was asked to walk round the house he walked round the shed.

269. ఇల్లు మింగే అత్తగారికి యుగము మింగే కోడలు.

A daughter-in-law who swallows the age (Yuga) to a mother-in-law who swallows the house.

(See No. 708.)

270. ఇల్లు యిర్కటం, ఆలు మర్కటం.

The house is small, and the wife like a monkey

A double difficulty.

271. ఇల్లు యేడ్చే అమావాస్య, యిరుగూ పొరుగూ యేడ్చే తద్దినం, పూరుయేడ్చే పెండ్లి లేదు.

There is no new moon which the household regrets; nor annual ceremony, the neighbours; nor marriage, the whole village.

(See No. 220.)

At the new moon the Hindus abstain from eating rice in the evening, but take care to make up for it with other good things; at the *Taddina* (ceremony on the anniversary of a deceased relative's death) the neighbours are feasted; and to a marriage the whole village is invited.

272. ఇల్లు విప్పి పందిలి వేసినట్టు.

He pulled his house to pieces and built a Pandili [with the materials].

(For Pandili see No. 61.)

Said of an arrant fool.

273. ఇల్లు వెళ్లగొట్టగా విడుపుల శృంగారము, మొగుడు వెళ్లగొట్టగా మొత్తల శృంగారము.

Putting on fine clothes when turned out of the house;
adorning the threshold when driven out by the husband.

Trying to please when too late.

274. ఇల్లు వెళ్లిపోరా నంబీ అంటే, నా మాన్యము యెక్కడలని అడిగినాడట.

When a Nambi was told to get out of the house, he asked
for his glebe-land.

(S. N. 360, 1304, 1321.)

Nambi is a priest in a Vishnu temple.

Effrontery.

275. ఇల్లెక్కి కొరివి తిప్పినట్టు.

Getting on the roof [of a thatched house] and whirling a
firebrand.

276. ఇల్లెల్లా కొట్టితే, తట్టెడు పెంకులు లేవు.

When the whole house was knocked down, the tiles did not
fill a basket.

(S. N. 239, 513, 1270, 1312, 1798.)

Appearances are deceitful.

277. ఇల్లే తీర్థం, వాకిలే వారణాశి, కడుపు కైలాసం.

My house is my holy place; my threshold is Benares; my
belly is my heaven.

Said by an irreligious man.

"Whose God is their belly." Philippians iii, 18.

278. ఇవతల చెర, అవతల పొ, కడను రానుజ్యము.

On this side is capture, on that side is sorrow, in the middle
is the kingdom of Rāna.

279. ఇవ్వని మొండికి విడవని చండి.

One obstinate man who wouldn't give and another who wouldn't take a refusal.

280. ఇమంట రవ్వంటే, యిల్లంతా చేకొన్నట్టు.

Like taking possession of the whole house, when asked to come in for a while.

(See No. 922.)

Give a rogue an inch and he will take an ell. (Danish.)

281. ఇసుక తక్కిడి, పేడ తక్కిడి.

Cheating with sand, cheating with cowdung.

(See No. 1744.)

Two travellers met : one had a bundle of sand, the other a bundle of cowdung ; one said his bundle contained raw rice, the other that his contained boiled rice. They agreed to exchange, and immediately ran off in different directions, each to find himself outwitted by the other. (See story 54, in *Telugu Selections*).

One trick is met by another. (Spanish.)

282. ఇస్తే వాయనము, పుచ్చుకొంటి వాయనము.

I gave cakes and took cakes.

(See No. 220.)

Vāyanam is a gift of cakes, &c., to a Brahman.

Taking as much as you give.

To one who has a pie in the oven you may give a bit of your cake. (French.)

283. ఇస్తే చెడేది లేదు, చస్తే నచ్చేది లేదు.

If a man gives, he will not be ruined ; when a man dies, he carries nothing with him.

Give and spend, and God will send.

The charitable give out at the door, and God puts in at the window.

" When he dieth he shall carry nothing away." Psalm xlix. 17.

* (1) Skhiken et Ajmal, han tazer vel heul Alou.

† Coa una cauteia otia se gulebora.

‡ A celui qui a son pain au four on peut donner de son gâteau.

284. ఇస్తే పెండ్లి, యివ్వకపోతే పెటాకులు.

If you give, [I shall consider there is] a marriage [in your house] and if you don't give, a funeral.

(See Nos. 243, 1310.)

The impertinent speech of a beggar.

ఈ.

285. ఈ కంటికి యీ రెప్పలు దూరమా.

Are these eyelids distant from this eye ?

(See Nos. 119, 1741.)

Applied to any thing which can easily be tested by actual observation.

286. ఈగకు యిలి, పాముకు బలి పుట్టదు.

No food for a fly nor offering for a snake.

(See Nos. 264, 1808, 2027.)

Said of a miser's house.

You'll break your neck as soon as your fast is' his house. (Souch.)

287. ఈ చేత చేసి ఆ చేత అనుభవించినట్టు.

Doing with this hand, and receiving the reward with that.

Said of the certain result of either a good or bad deed.

As you sow you shall reap.

As you make your bed, so you must lie on it.

288. ఈతకంటే మించిన లోతు లేదు.

When a man has to swim it matters not what the depth is.

When a man determines to face his difficulties nothing daunts him.

(See No. 929.)

Over shoes, over boots.

It is all the same whether a man has both legs in the stocks or one. (German.)

Mit beiden Beinen im Stock, oder mit Einem, ist gleiches.

అంధులొక్కొక్కచంద్రుక.

289. ఈతకు మించిన లోతూ, నోచిక మించిన దారిద్ర్యమూ లేదు.

There is no greater depth to the man who is obliged to swim,
nor poverty to him who is reduced to a clout.

(See No. 284.)

Reduced to the last extremity.

290. ఈతగింజ యిచ్చి తాటిగింజ లాగేవాడు.

A man who gives a date stone and takes a palmyra nut.

(See No. 282.)

Ita is the wild date (*Phoenix Sylvestris*). *Tāṭu* is the Palmyra
(*Borassus Flabelliformis*).

Offering a gift of slight value for the purpose of gaining a rich
present.

Throw in a sprat to catch a salmon.

291. ఈతచెట్టుకింద పాలు తాగినా, కల్లే అంటారు.

If you even drink milk under a date tree they will say it's
toddy.

(See No. 284.)

People are judged by the company they keep.

Tell me the company you keep, and I'll tell you what you are.

From a clear spring clear water flows. (Lam.)

292. ఈతముల్లు చిగు బొక్కే కాలము.

He is at the age when he can tread on and break a date-
thorn.

(See No. 284.)

Said of an unruly scamp.

293. ఈతకు వెళ్లి తానెక్కినప్పుడు.

When he went to swim, there was not enough water to drink

Disappointed hopes.

294. ఈనగాచి సక్కలచాలు చేశెను.

He watched [the field] until the harvest, and then let it go to the jackals.

295. ఈ వూరికి ఆ వూరెంతో, ఆ వూరికి యీ వూరంతే.

The distance between that village and this village is the same as that between this village and that village.

(See No. 1306.)

Six of one and half a dozen of the other.

296. ఈ వూళ్లో పెద్దలు యెవరంటే తాళ్లు, దాతలు యెవరంటే చాకట్లు.

When asked who were the great (men) in the village, he said "The Palmyras;" when asked who were the givers (of presents), he replied "The washermen."

A joke. The Palmyras (see No. 290) are the tallest trees, and the washermen give people back their clothes.

ఉ.

297. ఉంగరాల చేతితో మొట్టితే, నెప్పి వుండదు.

A rap with ringed fingers will cause no pain

A man who wears rings is generally well off, and therefore pays handsome damages for injuries inflicted.

298. ఉంటే వూరు, పోతే పాడు.

If [the people] stay, it is a village ; if [the people] go, it is a ruin.

299. ఉండనిస్తే పండుతుంది, వూడదీశివేస్తే యెండుతుంది.

If you leave it alone, it will bear fruit ; if you pull it up, it will wither away.

ఆంధ్రలోకోక్తి చంద్రిక.

300. ఉండి చూడు వూరు అందం, నానాటికి చూడు నా అందం.

Wait and see the beauty of the village, but examine my beauty day by day.

Said by an ugly man in a dirty village.

301. ఉండేది గట్టి, పోయినది పొట్టు.

What remains is solid, what has gone is empty husk.

(See No. 1368.)

302. ఉండేవెల్లా వుండగా, వుపాధ్యాయుల భార్యకు దడిబియ్యము.

[To perform the ceremony of] Dadi Biyyam to the priest's wife when there are many other things to be done.

Dadi Biyyam is a ceremony performed before the consummation of marriage.

Going out of your way to do something for others, and neglecting much that you have to do of your own.

303. ఉండ్రాళ్లు పిండివంటా కాదు, వూద ధాన్యమూ కాదు.

Ganēśa's rice-balls are not cakes, Ūda is not grain.

Ūda is the *Panicum Flavidum*.

304. ఉట్టికి యెక్కలేనవ్వు స్వర్గానకు యెక్కునా.

Will the lady who cannot get up into the sling get up into heaven ?

(See Nos. 488, 2021.)

Utti is a net work sling hung up in Hindu houses at a height of seven or eight feet, to keep earthen pots containing food in.

He that can't ride a gentle horse, must not attempt to back a mad colt.

305. ఉడకకే వడకకే పా వల్లిగడ్డ, నీవెంత వడికినా నీ కంపుపోదు.

Don't boil, don't boil, O garlick! However much you boil,
your smell will not go.

Said to an envious person, who is said to burn inwardly.

306. ఉడకవే కూడా వుగాది దాకా అంటే, నాకేమి పనిలేదు యేరువా
కదాకా అన్నాడట.

[The host said] " Boil, boil away, O food, until new year's
day !" [the guest added] " My business will not take me
away until the ploughing-season."

(See No. 267.)

During the Pongal feast in January a stingy man tried by a broad hint
to avoid giving a visitor food, but the latter was not to be done out of
his dinner. The Telugu New year's day falls in April, and cultivation
commences in July.

Eat and welcome ; fast and heartily welcome.

*Let the guest go before the storm bursts. (German.)**

307. ఉడతకు వడతా భక్తి.

A squirrel performs a squirrel's service.

The squirrels are said to have assisted Rāma in building the bridge at
Rāmésavaram by dipping themselves into the water and then rolling in sand,
which they brought for the mortar.

Willingly doing what one can.

308. ఉడతకేలరా పూల్లో పెత్తనము.

What has the squirrel to do with the management of the
village ?

(See Nos. 722, 1202, 1203, 1202, 1402.)

Presumptuous interference. Impertinent meddling.

* Lass den Gast ziehen eh das Gewitter ausbricht.

ఆంధ్రలోకోక్తిచంద్రిక.

309. ఉడుముకు రెండు నాలికలు.

The Guana has two tongues.

Said of a man that breaks his word.

" A sinner that hath a double tongue." Ecclesiasticus vi. 1.

310. ఉడుమును చంక పెట్టుకొని వూళ్లో ప్రవేశించినట్టు.

Going into a village with a guana in one's arms.

(See No. 1456.)

Eccentric conduct.

311. ఉడుము పోయినా చెయ్యి వస్తే చాలును.

Never mind if I lose the guana, if I get my hand out it's enough.

(See No. 1505.)

Said by a man whose hand had been caught by a guana in a hole.

Catching a Tartar.

312. ఉత్తచెవికన్నా తాటాకుచెవి మేలు.

An ear with a palmyra leaf in it is better than a bare ear.

(See Nos. 314, 1805.)

Half a loaf is better than no bread.

313. ఉత్త చేతులు మూర వేశినట్టు.

Like measuring the air.

(See No. 66.)

Idle dreams.

314. ఉత్తముండకన్నా అత్తముండ మేలు.

A wretch of a mother-in-law is better than a strange slut.

(See Nos. 312, 1806.)

A bud bush is better than the open field.

Better a lean jade than an empty halter.

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315. ఉత్తర కుమార ప్రజ్ఞలు.

The boastings of Uttara Kumāra.

(See No. 847.)

Uttara, the son of king Virāṭa, volunteered to attack the Kurus, but his courage failed him and he turned tail at the sight of the enemy (see Virāṭaparva of the Mahābhārata).

Bragging. Bombast.

316. ఉత్తర చూచి యెత్తర గంప.

Take up your basket [of seed] when you see [the sun in] Uttara.

Uttara is one of the twenty-seven lunar mansions. When the sun is in Uttara there is invariably rain, and seed is then sown.

Make hay while the sun shines.

Know your opportunity. (Latin.)

317. ఉత్తర వురిమి కురిశినా, పాము తరిమి కరిచినా తిరగదు.

If there be rain with thunder when the sun is in Uttara, there will be no drought; if a snake pursues and bites you, the bite will be fatal.

(For Uṭṭara see No. 316.)

318. ఉద్యోగం పురుషలక్షణం, అది పోతే అనలక్షణం.

Employment makes the man; he is a luckless fellow if he lose it.

319. ఉద్యోగం పురుషలక్షణం అన్నాడు, గొడ్డలితేరా నిట్రాడు నరుకు దాము.

They say "endeavour makes the man," so bring an axe, and let us cut down the centre post.

(See Nos. 1287, 1288, 1289.)

అంధ్రలోకోక్తిచంద్రిక.

320. ఉన్నమాట అంటే, వులికేసుకొని వస్తున్నది.

A man starts with anger when the truth is told of him.

*It is truth that makes a man angry. (Italian.)**

321. ఉన్నమాట చెప్పితే, వూరు అచ్చి రాదు.

If a man speaks the truth he will find the village too hot for him.

(See No. 1275.)

Truth produces hatred. (Latin.)†

322. ఉన్నవాడు వూరికి పెద్ద, చచ్చినవాడు కాటికి పెద్ద.

He that is alive is the head man of the village, and he that is dead is the head man of the burial ground.

A taunt used to one who tries to make out that he is very highly connected.

323. ఉపకారముకు పోతే అపకారము వెంటనే వచ్చినది.

Immediately after doing good, I received an ill return.

Base ingratitude.

324. ఉపాధ్యాయులవారూ ఉక్తం ఉక్తం.

O teacher, uktam ! uktam !

Said by a school-boy when he saw a board about to fall on his master's head. He had been taught to render the Sanscrit word *Uktam* by *Palaka baddadi* (" it was said "). These words also signify " the board has fallen, " which the boy took to be the correct meaning of the Sanscrit word.

Applied to an ignorant blunder.

* Del vero s'adira l'uomo.

† Veritas odium parit.

325. ఉపాధ్యాయులు యేమి చేస్తున్నాడంటే, అబద్ధాలు వ్రాసి దిద్దుకొంటున్నాడు అన్నాడట.

When asked what the school master was doing, one replied
" he is correcting the mistakes he has made."

A bad workman.

326. ఉపాయము యెరగనివాణ్ణి పూల్లో వుండనివ్వ కూడదు.

A witless fellow should not be allowed to remain in the village.

327. ఉప్పు తిన్నవాడు నీళ్లు తాగుతాడు.

The man that has eaten salt drinks water.

(See No. 1092.)

328. ఉప్పువాడూ చెడె, పప్పువాడూ చెడె, తమలపాకులవాడు తమాం చెడె.

The salt seller is ruined, the pulse vender is ruined, and the betel seller is entirely ruined.

329. ఉభయపవిత్రాలూ తిని వుద్ధరిణెడు నీళ్లూ తాగి పూహూ అంటావా వ్రతమాశ్వమా.

Dost thou neigh after eating two grass rings and a tea spoonful of water, O excellent steed ?

Said by a poor Brahman priest to his miserable pony which he had only fed with two rings (made of sacred grass and worn on his ring fingers), and had given him water out of the small spoon used in sipping water in ceremonies.

Giving little pay and expecting much work to be done.

330. ఉభయ భ్రష్టుత్వం, పుష్పర సన్న్యాసిత్వం.

Ruined in both ways like a well-digger who turns Sanyâsi.

He is neither employed in his old trade nor supported in his new character.

ఆంధ్రలోకోక్తిచంద్రిక.

331. ఉష్టుడిగొర్రె పుచ్చి చచ్చినది.

The sheep which was the joint property of two persons, was
deserted and died.

(See No. 1635.)

The ass of many owners is eaten by wolves. (Spanish.)

Between two stools fall to the bottom.

332. ఉయ్యాలలో పిల్లను వుంచి వూరెల్లా వెలికిస్తెట్టు.

Putting a child in a cradle and looking for it all over the
village.

He looks for his ass and sits on its back. (French.)

333. ఉరుకు వరుకుమనే నా సవతేకాని, తోడు వరికే నా సనతి యొక్కతె
యన్నూ లేదు.

All these wretched women say to me "run, run" [on to the
pile], but not one comes with me.

Said by a widow when pressed to become *Sati*.

334. ఉల్లి పది తల్లుల పెట్టు.

Garlick is as good as ten mothers.

(See No. 313)

335. ఉల్లిసాయంత బలిజన్తు లే, వూరంతా చెరుస్తాడు.

If there be a Balija man as small as a clove of garlick, he
will ruin the whole village.

(See No. 1712.)

Balija is a caste among Telugu and Canarese Sûdras.

One scabbled sheep will mar a whole flock.

One ill weed mars a whole pot of pottage.

* Asso de muchos, todos lo comen.

† Il cherche son âne et il est monté dessus.

336. ఉల్లి ముట్టనిదీ వాసనరాదు.

Unless you had touched the garlick [your fingers] would not have smelt.

(See No. 148.)

If you had not meddled with a bad business you would not have got a bad name.

He who touches pitch defiles himself. (Indian)

337. ఉల్లి వుంటే మల్లి పంటలక్కే.

When there are onions Malli is a fine cook.

Onions make up for bad cooking.

338. ఉసురు వుంటే వుప్పు అమ్ముకొని ప్రతికనచ్చును.

If you preserve your life, you can at least live by selling salt.

Used as an argument not to risk life for the sake of gain.

339. ఉస్తకాయ వూరనెంత, నంజ పెట్టినెంత.

How long does it take to salt an Ustekâya ? How much is there of it to put on a dish ?

(See No. 137)

Ustekaya (Solanum Trilobatum) is a small fruit.

Applied to something very insignificant.

ఉదా.

340. ఉదాగ విత్తము నుట్టినాడు.

He is like an U daga seed

The seed of the *U daga* (*Albugine Dacrydium*) when falling on moist rice is said to attach itself again to the trunk when the tree is full.

To stick to a man like a leech in spite of all rebuffs.

అంధలోకోక్తిచంద్రిక.

341. ఊదకూడు యెన్నాళ్లు, పుద్యోగము యెన్నాళ్లు.

How long will the Ūda food last ? How long will your employment continue ?

(See Nos. 210, 272.—For Ūda see No. 303.)

342. ఊపిరి పట్టితే బొజ్జ నిందునా.

Can the belly be filled by holding in the breath ?

(See Nos. 1693, 2023.)

Inadequate measure. Idleness.

Idleness must thank itself if it go barefoot.

343. ఊరంతా చుట్టాలు, పుట్టికట్ట తావులేదు.

The village is full of relations, but there is no place to hang up the sling (i. e. no shelter).

(See No. 223.—For Ūda see No. 304.)

Give out that you have many friends, and believe that you have but few. (French.)

344. ఊరంతా నడ్లు యెండబెట్టుకొంటే, నక్క లోక యెండబెట్టుకొన్నదట.

When the whole village put their rice in the sun to dry, the jackal put his tail to dry.

Foolish imitation.

345. ఊరంతా పుల్లి, నీవెందుకే తల్లి.

The village is full of garlick, what do I want with thee
O mother ?

(See No. 334.)

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346. ఊరకుంటు, అడివిలేడి.

Lame in the village and an antelope in the jungle.

A skulk.

347. ఊరికంతా వకదోవ, పులిపికట్టెకు వకదోవ.

All the village has one way, and the prig another.

348. ఊరికి పాయ్యేవానికి లేకపోయినా, బహిర్భూమికి పాయ్యేవానికి
బర్యము కట్టుమన్నట్లు.

Never mind giving provisions to the man setting out on a journey, but supply them to the man going to the rear of the village.

349. ఊరికి వక బోగముది, యెవరివద్ద ఆడును.

There is but one dancing girl in the village ; before whom is she to dance ?

350. ఊరికి ప్రపకారముగా ఆలికి కోక కొని పెట్టుతాను, యింటింటికీ
డబ్బు యివ్వండి అన్నాడట.

As a public benefaction, I will buy a cloth for my wife ; give me a pice from each house.

(See No. 196.)

351. ఊరికె వస్తే మావాడు మరెవకను వున్నాడు.

If they are to be had for nothing, I have a relative here.

Wishing to get two shares.

Greediness.

352. ఊరికె వుండలెక పోలే, పులి పెట్టెకో.

If you can't be quiet. hang yourself.

353. ఊరి పిడుగు వచ్చి వీరిశిష్యుని కొట్టుకొని పోయినది.

The story is as follows: A burglar in digging through the wall of a house was killed by the wall falling upon him; his wife prosecuted the owner of the house for having badly built walls; the house owner blamed the builder; the builder blamed a woman who had distracted his attention while at his work, by passing by that way; the woman blamed a goldsmith to whom she was going to get certain jewels which he had not finished for her; the goldsmith blamed the banker for not letting him have gold in time; the banker was sentenced accordingly to be impaled, but on the point of being put to death he suggested that the size of the instruments would be much better suited to fat Viriśetti (to whom he owed a grudge); fat Viriśetti was executed accordingly. This happened at *Anyûyapura* (the city of injustice).

354. ఊరి మీద నూరు పడ్డా, కరణము మీద కాసు పడదు.

(See No. 379, 2013 — i.e. Karayam see No. 151)

The instrument of oppression does not himself suffer.

55. పాఠశాల కార్యక్రమం, పాఠశాల నిర్మాణ పరిశోధన.

The inhabitant of the village is afraid of the cemetery ; the stranger is afraid of the water.

The inhabitant of the village has a superstitious dread of the burial or burning ground, and avoids it; but the stranger does not know its situation and walks through it. On the other hand, the villager knows the depth of the tank, and does not fear going into it, but the stranger is afraid to venture.

TELUGU PROVERBS.

356. ఊరివారి బిడ్డను నగరివారు కొట్టితే, నగరివారి బిడ్డను నారాయణుడు కొట్టును.

If one of the royal family strike a villager's child, Nârâyana will strike his child.

" [*The LORD*] will avenge the blood of his servants." Deuteronomy xxxii. 43.

357. ఊరు పొవ్వుంటుంది, కాడు రవ్వుంటుంది.

The village says "go," the cemetery says "come."

(See Nos. 1956, 1957.)

About to die.

He is burnt to the socket.

358. ఊరు విడిచి పొరుగుారికి వెళ్ళినా, పూనిన కర్తము మానదు.

Although you leave the village and go to another, your evil destiny will still attend you.

(See Nos. 1149, 1471)

359. ఊరు వస్త్రకాయంత, సిద్ధాంతము తాటికాయంత.

The village is like the Ustekâya and the religious duties are like the Tâtikâya.

The *Ustekâya* (No. 339) is a small fruit, and the *Tâtikâya* (No. 390) a large fruit.

Applied to exactions imposed upon people for religious purposes greater than they can bear.

360. ఊరే చేరనన్న కాతా అంచే, గుర్రాన్ని యెక్కడ కట్టిది అన్నాడట.

When a trooper was told not to come into the village, he asked where he was to put up his horse.

(See Nos. 274, 1304 1921)

ఆంధ్రహాస్యోక్తిచంద్రిక.

361. ఊళ్లు యేలే కొమారుడికన్నా పుపాదానమెత్తే పెనిమిటి నయము.

A husband that begs is better than a son that rules over villages.

The one clings to his wife, the other despises his mother.

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362. ఋణశేషము, వ్రణశేషము, అగ్నిశేషము పుంచకూడదు.

Remains of a debt, of a sore, or of a fire should not be left.

363. ఋషిమూలము, నదీమూలము, స్త్రీమూలము విచారించకూడదు.

Enquire not into the origin of a Rishi, a river, or a woman.

Rishi is a saint. (See Wilson's Sans. Dict.)

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364. ఎంగిలిచేత్తో కాకికయినా మెతుకు విడవడు.

He will not even throw his leavings to the crows.

(R Nos. 226, 1963, 2027.)

Said of a great miser.

365. ఎంచబోలే మంచమెల్లా కంతలే.

If you begin to count, you will find the whole cot full of holes.

(R - Nos. 131, 122.)

Referring to a bed made of platted rope.

When a man wishes to find fault, he loses no opportunities.

When love fails we spy all faults

(66)

366. ఎంచివేస్తే ఆరి తరుగునా.

Will the *number* decrease by drying ?

A reply given to a cheat who thus attempted to account for a deficiency in the *quantity* of vegetables.

367. ఎండబడితే వుండబడుతుంది, వుండబడితే వండబడుతుంది, వంటబడితే తిండబడుతుంది, తిండబడితే పండబడుతుంది.

If the sun gets hot, he will have to stay; if he stays, dinner will have to be cooked for him; if it is cooked, it will have to be eaten; and if he eats it, he will have to lie down.

(See No. 306.)

The muttered grumblings of a stingy host.

368. ఎంతదయో నరకడికి చేంత్రాడు వెతుకుతున్నాడు.

How kind the scamp is, searching for the well-rope!

(See No. 1141.)

Said scoffingly by the wife whose husband was looking for the well-rope, not to draw water for her, but to chastise her with.

369. ఎంతప్రాద్దు వుండగా లేచినా, తుమ్మగుంట వద్దనే తెల్లవారినది.

However early he rose the day always dawned while he was at the Tumma tank.

Tumma is the *Acacia Arabica*. Tanks are often named from the trees planted around them. The earlier the man got up the more he dilly-dallied on the strength of it, so the sun always found him at the tank, in the way to his work.

Early up, and never the nearer.

370. ఎంతమంచి గొల్లకయినా, నిష్టుకాయంత పెర్రి లేకపోడు.

However good a man a shepherd may be, he will not be entirely free from foolishness.

ఆంధ్రలోకోక్తిచంద్రిక.

371. ఎంతమంచి పంది అయినా, అమేధ్యము తినక మానదు.

However good the pig may be, it will never cease to eat filth.

(See Nos. 259, 515, 571, 573, 622, 924, 1475, 1484.)

A hog in armour is still but a hog.

372. ఎందుకు యేడుస్తావురా పిల్లవాడా అంటే, యెల్లుండి మావాండ్లు కొట్టుతారన్నాడట.

A lad when asked " Why are you crying my boy ? " answered " They say my people are going to beat me the day after tomorrow. "

(See No. 691.)

Anticipating evils.

You cry out before you are hurt.

373. ఎక్కడ కట్టితే నేమి, మనమండలో యీనితే సరి.

What matters it whose the bull was ? If the cow calves in our herd, it's all right.

Applied to an unprincipled action.

374. ఎక్కడనయినా బావా అనవచ్చునుగాని, వంగతోట వద్ద బావా అనగూడదు.

Call me brother-in-law any where but at the Brinjal garden.

(For Vengas see No. 97.)

Unwillingness to acknowledge relationship when it would cost anything.

375. ఎక్కడ వున్నావే కంటి అంటే, వేళిస చోటనే వున్నాను వెంగళి అన్నదట.

" O blanket where are you ? " said he " Where you left me, you madman, " it replied.

A smart repartee.

376. ఎక్కడికి పోతావు విధవ్నా అంటే, వెంటనే వస్తాను పదవ్నా అన్నదట.

“Where are you going to Madam Fate?” asked one “I’ll follow you, go on” she replied.

The evil results of mixing with bad company.

377. ఎక్కితే గుర్రపు రాతు, దిగితే కాలి బంటు.

If I ride I shall be a trooper, if I dismount I shall be a foot soldier.

A man who makes himself useful in any position.

378. ఎక్కిన వానికి యేనుగ లొజ్జ.

The elephant is subject to the man who has mounted it.

379. ఎక్కిపోయి పట్టిచూచి దిగివచ్చి రాళ్ల రువ్వినట్టు.

Having mounted [the tree] and felt [the fruit], he came down again and threw stones at it.

380. ఎక్కిరించబోయి వెల్లకితలా పడ్డాడట.

He went to mock, and fell on his back.

He went out shearing and he came home shorn.

The biter bit.

381. ఎగదీస్తే బ్రహ్మత్య, దిగదీస్తే గోహత్య.

If I say this, it will be killing a Brahman; if I say that, it will be killing a cow.

Said by a reluctant witness to himself, when called to give evidence regarding a complaint made by a Brahman that another man's cow had grazed in his field.

Being placed in a dilemma by having to give evidence in a quarrel between two friends.

382. ఎత్తుకొని తిన్నబోలే యెదురుగా వస్తే, చంకన వున్నబోలే సలాం చేశినదట.

When he was met by the bowl that he used to collect alms in and eat out of, the bowl under his arm made salâm to it.

A begging impostor paying a visit on one occasion to a village where he thought he was not known, kept his alms-bowl under his arm, but when he met a man carrying an old bowl that had once belonged to him, the one under his arm is said to have betrayed its owner by claiming acquaintance with its predecessor.

383. ఎత్తుపడ్డ గొడ్డు పులికి జడుస్తున్నదా.

Is a bullock which has fallen down from fatigue afraid of a tiger ?

Resignation to one's fate through utter helplessness.

384. ఎదట అన్నది మాట, యెదాన పెట్టింది వాత.

Reprove a man to his face ; brand a man on his chest.

Don't abuse a man behind his back.

*He who praises in praesentia, and abuses in absentia, have with him pestilentia. (German.)**

385. ఎదట వున్నవాడు పెండ్లికొడుకు.

The man in front is the bridegroom.

386. ఎదటి పొయ్యి మండితే తన పొయ్యిలో నీళ్లు పోసుకొన్నట్టు.

When the fire was lighted in the opposite house, he threw water on his own.

(See No. 53, 1897.)

An envious man waxes lean with the fatness of his neighbour.

Envy is its own torturer. (Danish) †

* Wer einen lobt in Praesentia und schimpft in Absentia, den hole die Pestilentia.

† Avindayz er ein egen Raddel.

387. ఎదురు పడ్డమ్మ యెండిపోయినదట.

The woman who was met wasted away.

(See No. 814.)

One woman met another out of whom a spirit had been driven, and fancied she was possessed.

Unreasonable fears.

388. ఎద్దు దున్నగా పిలుజ పైగిరించినది.

While the bullock was ploughing, the tick puffed and blew.

(See No. 491.)

Applied to a person who does little in assisting others but makes much of it.

What a dust have I raised ! quoth the fly upon the coach.

389. ఎద్దు పుండు కాకికి ముద్దా.

Is the bullock's sore tender to the crow ?

Said of one devoid of sympathy for others.

390. ఎద్దు యీనెనంటే, కొట్టాన కట్టుమన్నట్టు.

" The bullock has calved " [said one] " Then tie it up in the shed ' [replied the other].

(See No. 1172.)

Applied to a foolish speech.

391. ఎద్దు యెండకు లాగ, దున్నపోతు నీడకు లాగ.

The bullock pulled towards the sun, and the buffalo towards the shade.

A bad match.

Every couple is not a pair.

అంధలోకోక్తిచంద్రిక.

392. ఎద్దుల వెంబడే తాళ్లు.

Ropes after bullocks.

Taken to tie them up with.

Providing one's self with what is necessary.

393. ఎద్దేమి యెరుగురా అటుకులచవి, గాడ్డేమి యెరుగురా గంధపాడి
వాసన.

What does a bullock know of the taste of parched grain ?
what does an ass know of the smell of perfume ?

To throw pearls before swine.

*Strew no roses before swine. (Dutch.)**

394. ఎనుబోతుమీద వాన కురిశినట్టు.

As rain falls on a male buffalo.

Apathetic indifference.

395. ఎనుము తన్నునని గుర్రమువెనక్కు పోయినట్టు.

Fearing the buffalo would kick, he went behind the horse.

396. ఎన్నడూ యెరగని రెడ్డి గుర్రము యెక్కితే, ముందూ వెనక ఆయెను.

The Reddi who had never mounted a horse before, sat with
his face to the tail.

(See No. 85, 124, 474.)

397. ఎన్ని బూతులయినా పిడికెడు కొర్రలు కావు.

Abuse me as much as you like, I've got my handful of
grain out of you.

Said by a beggar who had received alms and abuse together.

When you have given me roast meat, you beat me with the spit.

* Stroot geen rozen voor varkens

TELUGU PROVERBS.

398. ఎన్నో రగాలు కోశినానుగాని, నారణమంత తీపు లేదన్నట్టు.

I have cut many boils, but there was never such pain as in my own.

Said by a Surgeon.

*To cut into another man's ear is like cutting into a felt hat. (Danish).**

He laughs at scars who never felt a wound. (German.)†

399. ఎప్పటి మేలు అప్పటికే.

When a good deed [is done,] then only [is it thought of].

(See No. 31.)

Eaten bread is soon forgotten.

400. ఎరగని వూళ్లో యెమ్మెలు చేస్తే, యేకులు నీ మొగుడు వడుకుతాడా.

If you give yourself airs in the village where you are a stranger, will your husband spin the cotton ?

401. ఎరుక పిడికెడు ధనము.

Acquaintance is a handful of money.

402. ఎరువుల సొమ్ములు బరువుకు చేటు, తిర్యూ పెట్టా తీపుల చేటు, వాటిలో వైకటి పోతే అప్పులచేటు.

Borrowed ornaments cause inconvenience by their weight, pain by taking them off and putting them on, and debt if one of them is lost.

He that goes a borrowing goes a sorrowing.

403. ఎర్రను చూపి చేపను పట్టినట్టు.

Like catching a fish with a worm.

Fish follow the bait.

* At skære i fremmeds Ore er ikke anderledes end i Filthol.
† Der Narben lacht, wer Wunden nie gefühlt.

ఆంధ్రలోకోక్తిచంద్రిక.

404. ఎలుకకు పిల్లి పొంచు వేసినట్టు.

Like a cat crouching for a mouse.

405. ఎలుకకు పిల్లి సాక్షి.

The cat a witness in the rat's case.

Interested evidence.

A fox should not be of the jury at a goose trial.

406. ఎలుక చావుకు పిల్లి మూర్ఛపోనా.

Will the cat faint at the death of the rat ?

Indifference.

407. ఎలుకమీద కోపాన యింటికి చిచ్చు పెట్టుకొన్నట్టు.

Like getting angry with a rat and setting fire to one's house.

(See No. 52.)

Burn not your house to fright away the mice.

408. ఎలుగు మంటికి తండసము తీసినట్టు.

Like pulling a bear's hairs out with tweezers.

An endless business.

A cask that will never fill. (Greek.)

409. ఎల్లవారమ్మల బ్రతుకు తెల్లవారితే తెలుస్తుంది.

When it dawns, we shall know whose mother is alive.

Said by a man to his wife, at whose instigation he had agreed that they should kill his mother. The mothers of the pair slept together and the wife's mother was murdered instead of the husband's, with the latter's knowledge. The wife, having an inkling of the truth, endeavoured to persuade her husband to go and see which of the two they had spared, and he replied as above.

410. ఎల్లి శెట్టి లెక్క యేక లెక్క.

Elli Setti's account is a single account.

Receipts and disbursements, profits and loss, all muddled up together.

411. ఎవరి అబ్బ సొమ్మరా యెక్కెక్క యెడ్చేవు.

Whose father's property are you sobbing for?

Said to a man who is disappointed at not getting what he has no right to expect.

He has a good estate, but the right owner keeps it from him.

412. ఎవరికి పుట్టిన బిడ్డవురా యెక్కెక్క యెడ్చేవు.

Whose child are you, that you cry and weep so bitterly?

(See Nos. 1, 1610.)

413. ఎవరికి వారే యమునా తీరే.

**Every man to his own way on the banks of the Yamunā
(Jumna).**

There every man is free to do what he has a fancy for.

414. ఎవరి నీళ్లలో వారు మునిగ వలె.

Every man must dip in his own waters.

Every one must bear his own troubles.

Each cross hath its inscription.

Every one bears his cross. (French.)

415. ఎవరి ప్రాణము వారికి తీపు.

Every man's life is sweet to himself.

Life is sweet.

ఆంధ్రలోకోక్తిచంద్రిక.

416. ఎవరి పెరి వారికి ఆనందము.

Every man's folly is pleasure to himself.

Fools are pleased with their own blunders.

417. ఎవరు యేమి చేశినా, యింటికి ఆలు అవుతుందా, దొంతికి కడవ అవుతుందా.

Will any service rendered by another be as a wife to the house or a pot for the pile ?

Said by a man whose wife has died or gone astray.

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418. ఏకాదశ బ్రాహ్మణుడా అంటే, కాలే కొరివి యెగసన తోస్తావా అన్నాడట—ద్వాదశ బ్రాహ్మణుడా అంటే, ఆపదలు కాపు రాలు చేస్తావా అన్నాడట.

“Is it the fast O Brahman?” [asked one] “Will you stir up the fire?” [replied the Brahman already irritated by fasting]. “Is it the festival?” [said the first]. “Do troubles last for ever?” [answered the Brahman, delighted at the prospect of being fed.]

Welcome and unwelcome intelligence.

419. ఏ కాలు జారినా, పిల్లకే మోసము.

Whichever leg slips there is danger to the child.

420. ఏకుల వంటి మెతుకులు వేసుకొని యెనప పెరుగు పోసుకొని యమ
రాలిని గనుక తింటూ వున్నాను గాని, దగ్గరికి రాకండి పిల్ల
ల్లాలా జడుసుకొనేరు.

I am a terrible woman eating grains of rice like flocks of
cotton mixed with buffalo curds, so don't come near me
children, you'll take fright!

Said by a greedy woman to keep her children off.

421. ఏకులు వుంచితే బుట్ట చిరుగుతున్నదా.

Will a basket be broken by being filled with flocks of cotton?

(See Nos. 1665, 2023, 2077.)

Ineffectual measures.

422. ఏ గాలికి ఆచాప యెత్తినట్టు.

Like setting the sail according to the wind.

(See No. 455.)

Set your sail according to the wind. (French.)*

423. ఏటి ఆనలి ముత్యములు తాటికాయలంతేశి అన్నట్టు.

The pearls on the other side of the river are as large as
palmyra fruits.

(See Nos. 544, 841, 1622.)

Exaggeration in describing things not present.

424. ఏటికి యెప్పుడు పోయినావు యిసక యెప్పుడు తెచ్చినావు అంటే,
ఆడనారు తల్లిస్తే అది యెంతసేపు అన్నదట—మొగవారు తల్లిస్తే
యిది యెంతసేపు అని నాలుగు బాదినాడట.

"When did you go to the river, when did you bring the
sand?" [asked the husband] "If women like, how long
will that take?" [saucily replied the wife] "If men
like, how long will this take?" [said the husband]
giving her four double-handers.

The husband's question was caused by finding sand in his food.

ఆంధ్రలోకోక్తిచంద్రిక.

425. ఏటిదరి మానికి యెప్పుడూ చలనము.

A tree on the river bank always totters.

(See No. 422.)

Said of a man in an insecure position.

426. ఏటి యీతకూ లంక మేతకూ సరి.

The grazing on the island is not worth the swim across the river.

427. ఏటివద్ది నక్క కాగానే, పాటిరేవు యెరుగునా.

Although the jackal lives near the river, will it know where the ford is ?

Applied to ignorant persons in high position.

428. ఏటి పైడ్లు చేను.

A field on the bank of the river.

(See No. 425.)

A dangerous situation.

429. ఏట్లో వంకాయలు కాస్తవా అంటే కాస్తవి అన్నట్టు.

Like saying "yes" when asked whether brinjals grow in the river.

(For Brinjal see No. 37.)

A time server.

430. ఏట్లో వేళినా యెంచి వెయ్య వలెను.

Although you throw [things] into the river, take an account of them.

Keep your expenditure within bounds.

431. ఏడిచేదాని మొగుడు వస్తే, నా మొగుడూ వస్తాడు.

If the weeping widow's husband returns, mine will come also.

Stolid indifference. Want of feeling.

432. ఏడిచే బిడ్డకు అరిటిపండు చూపినట్టు.

Like shewing a plantain to a crying child.

433. ఏడుపులో యేడుపు యెడమ చెయ్యి బయట పెట్టుమన్నట్టు.

Show your [withered] left hand and add to their grief.

The story is that after a marriage the bridegroom was found to be a fool, which caused much regret to the family of the bride. The bridegroom's friends then told him to show the withered state of his left hand which he had hitherto concealed.

Making bad matters worse.

434. ఏడుస్తూ యేరువాక సాగితే, కాడి మోకులు దొంగలు యెత్తుకొని పోయినారట.

While the man was sluggishly ploughing, thieves stole the rope collars.

435. ఏతి అంటే ప్రేతి అంటాడు.

When one says he's going, the other says he's dying.

(See No. 322.)

Spirit of contradiction.

436. ఏడుకు పెదతల బుద్ధి.

The porcupine has sense in the back of its head.

Said of a man without brains.

ఆంధ్రలోకోక్తిచంద్రిక.

437. ఏనుగకు కాలు విరగడమూ, దోమకు రెక్క విరగడమూ నమము.

The loss of a wing is the same to a mosquito as the loss of a leg to an elephant.

Proportionate losses.

438. ఏనుగకు వక శీమ, గుర్రానికి వక వూరు, బర్రెకు వక బానిశె.

To keep an elephant [a man requires] a country, to keep a horse a village, and to keep a she-buffalo a maid.

439. ఏనుగకు వెలక్కాయలు లోట లోట.

A wood apple is very small in an elephant's throat.

A very easy matter.

440. ఏనుగ దాహముకు చూరు నీళ్లా.

Will the thirst of an elephant [be quenched] by the water which drops from the eaves ?

441. ఏనుగను చూచి కుక్కలు మొరిగినట్టు.

Like dogs barking at an elephant.

(S. No. 62)

442. ఏనుగను తెచ్చి యేకుల బుట్టలో వుంచి అది తన నెత్తిన పెట్టి తన్ను యెత్తుకో అంటాడు.

He tells me to put the elephant into the cotton basket, to place the basket on his head, and to lift him up.

Ekatobutta is a very small hand basket.

Being asked to do an utter impossibility

443. ఏనుగనెక్కినవాడు కుక్క కూతకు జడియడు.

The man who has mounted an elephant will not be afraid
at the bark of a dog.

He who is in favor with the great will not fear the enmity of the
mean.

444. ఏనుగ పడుకొన్నా గుర్రమంత యెత్తు.

Even when the elephant lies down he is as high as the horse.

(See No. 1505.)

A man much superior to another.

445. ఏనుగ మింగిన వెలగ పండు వత్తు.

Like a wood-apple swallowed by the elephant.

(See No. 790.)

It is swallowed whole, and is said to be found afterwards empty though
unbroken.

Said of a person in an influential position who does not benefit others.

446. ఏనుగమీద పొయ్యేవాణ్ణి సున్నము అడిగినట్లు.

Like asking a man on an elephant for some chunam.

His hand cannot be reached. (For *chunam* see No. 2114.)

447. ఏనుగలు తినేవాడికి వీనుగలు పిండివంట వత్తు.

To the man that eats elephants, corpses are as pastry.

(See Nos. 694, 772, 1005.)

A thoroughly bad man won't stick at trifles.

448. ఏ సాటు తప్పినా సాసాటు తప్పదు.

Whatever work is neglected, eating is not forgotten

ఆంధ్రలోకోక్తిచంద్రిక.

449. ఏ పుట్టలో యే పాము వున్నదో తెలియదు.

What snake it is, and what hole it lives in, we don't know.

Said of persons whose abilities are not yet known.

450. ఏమి అప్పాజీ అంటే, కాలం కొద్దీ రాయజే అన్నాడట.

"What, O Appāji! [is to be done?]" said the king [" As occasion requires, O king!" replied [the minister].

(See Nos. 422, 455)

451. ఏమి పోలిశెట్టి అంటే, యెప్పటి మొత్తుకోళ్లే అన్నాడట.

When Pōlisetti was asked how he was getting on, he replied "I am in trouble as usual."

452. ఏమీ తోచకపోతే, యెక్కిరించినాడట.

Not knowing what to do, he began to mimic others.

453. ఏమీ లేనప్పుడు యేడ్పుల శృంగారము, కలిగినప్పుడు కడుపుల శృంగారము.

Weeping is the ornament of a poor woman, *embonpoint* is the ornament of a rich woman.

454. ఏమీ లేని ఆకులు యెగసి పడితే, అన్నీవున్న ఆకులు అణగి వుండినవి.

The leaf dishes which were empty rose up high; those that were full remained steady.

(See Nos. 302, 324.)

The conceit of little knowledge, the humility of true learning.

That waters mak the moist dries the dry.

TELGU PROVERBS.

455. ఏ యెండకు ఆ గొడుగు పట్ట వలెను.

The umbrella must suit the hour of the day.

(Ben Noe. 492, 490.)

Suitable to the occasion.

456. ఏరుకొని తినే పక్షి ముక్కున ముల్లు విరిగినట్లు.

Like a thorn piercing the beak of a bird that was picking up food.

Losing the only means of support.

457. ఏరు తీశినట్లు.

Like the flood subsiding.

Perfect stillness after a tumult.

After a storm comes a calm.

458. ఏరు నిద్ర పోయినట్లు.

As the river sleeps.

Smooth waters run deep.

There is no worse water than that which sleeps. (French.)

459. ఏరు మూరెడు తీస్తే, కయ్య బారెడు తీస్తుంది.

When the river goes down a cubit, the water in the field goes down a fathom.

If you love a little in the favor of the great, you sink four times as much in the estimation of the people.

460. ఏరు యెంత పారినా కుక్కకు కతుకు నీళ్లే.

Let the river flow ever so abundantly, the dog only gets what it can lap up.

A servant neglected by a master liberal to strangers.

* Il n'y a pire eau que l'eau qui dort.

అంధ్రలోకోక్తిచంద్రిక.

461. పరు యేడామడ వుండగానే, చీర విప్పి చంక పెట్టుకొని పోయినట్టు.

She took off her cloth and put it under her arm, while the river was still seventy miles off.

(See Nos. 1208, 1298.)

*Do not strip before bed time. (French.)**

462. పలిన వానికి రేయుం బగులు వకటే.

Day and night are one to the [Supreme] Ruler.

"The darkness and the light are both alike to Thee." Psalm cxxxix. 12.

463. పలుకోవడానకు వూళ్లు లేవుగాని, యెత్తుకొని తినడానకు వూళ్లు లేవా.

There are no villages to rule over, but are there not villages to beg in?

Said by a beggar refused alms.

464. పలేవాని యెద్దు పోతేనేమి, కాచేవాని కన్ను పోతేనేమి.

If the master's ox be lost what is it [to the servant?]. If the watchman's eye be lost what is it [to the master?].

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465. ఐశ్వర్యానికి అంతము లేదు.

There is no limit to riches.

466. ఐసా ఫయిసా.

Either one way or the other.

(See No. 472.)

(Corrupted from the Hindustani.)

* Il ne faut point se dépouiller avant de se coucher.

ఓ.

467. ఒంటికి లేని వ్యాధి కొని తెచ్చుకొన్నట్టు.

Like buying and bringing a disease with which the body is not troubled.

Wilfully bringing trouble on one's self.

468. ఒంటికి పొరవలేనమ్మ రెంటికి పొర్చునా.

Will the woman who cannot bear one [trouble] bear two ?

(See Nos. 1129, 1224.)

469. ఒక కంచాన తిని వక మంచాన పడుకొనేవారు.

They eat of one dish and sleep on one bed.

(See Nos. 1223, 1242.)

Extreme intimacy.

They are hand and glove.

470. ఒక కన్ను కన్నా కాదు; వక కొడుకు కొడుకూ కాదు.

One eye is no eye, one son is no son.

471. ఒక కలగంటే తెల్లవారుతున్నదా.

Will the morning dawn after dreaming one dream ?

After one trouble, think not that you have passed through all.

472. ఒకటే దెబ్బ రెండే ముక్కలు.

One blow and two pieces.

(See No. 406.)

To give a direct answer and settle a matter one way or the other.

అంధ్రలోకోక్తచంద్రిక.

473. ఒకటొకటిగా నూరా వకటే మాటు నూరా.

A hundred one by one, or a hundred at once ?

Said in doubt of a person's liberality, as the " hundred " promised would probably turn out to mean only one.

474. ఒకనాటి భాగవతముతో మూతి మీసాలన్నీ తెగకాలినవి.

With one day's acting, all his mustaches were burnt off.

By standing too near the torches which are used to light up the figures of the performers, and on which powdered resin is thrown.

(See Nos. 95, 124, 206.

Said of a clumsy novice.

475. ఒకనాడు ధారణ, వకనాడు పారణ.

One day holding (fasting) ; one day breaking fast.

(See No. 476.)

A precarious subsistence.

Change of fortune is the lot of life.

To-day a king, to-morrow nothing. (French.)

476. ఒకనాడు విందు, వకనాడు మందు.

One day a feast, one day medicine.

(See No. 475.)

One day favor, one day disfavor.

To-day in finery, to-morrow in filth. (German.)

477. ఒకరి కలిమికి యేడిస్తే వక కన్ను పోయినది, తనలేమికి యేడిస్తే మరి వక కన్ను పోయినది.

By weeping at the good fortune of another he lost one eye, and by weeping at his own ill fortune he lost the other.

* Aujourd'hui roi, demain rien.

† Heute im Putz, morgen im Schmutz.

TELEGU PROVERBS.

478. ఒకరిని యిద్దరిని చంపితేనేగాని, వైద్యుడు కాదు.

A man is no Doctor until he has killed one or two [patients.]

(See No. 1226.)

Said to a bungling tyro.

If the doctor cures, the sun sees it ; if he kills, the earth hides it.

479. ఒక వూరికి వెయ్యి దోవలు.

There are a thousand ways to a village.

Every man in his way.

There are more ways to the wood than one.

480. ఒక్క చెయ్యి తట్టితే, చప్పుడు అవునా.

If you clap with one hand will there be any sound ?

Nothing can be done successfully by a single person.

One man is no man. (Latin.)

Two heads are better than one.

Hand washes hand, and finger finger. (Greek.)

481. ఒక్కొక్కరాయి తీస్తూ వుంటే, కొండయినా తరుగుతుంది.

If you remove stone by stone, even a mountain will be levelled.

You must pluck out the hairs of a horse's tail one by one. (Latin.)

Drop by drop the lake is drained.

482. ఒరగబెట్టి తాగేది చెరిచెరా కంచరవాడు.

The brazier has spoilt the dish which before I ate out of slantingly (on account of the hole in it).

(See Nos. 691, 846, 1367.)

* Unus vir nullus vir.

† Χείρ κείνη σκίπτει, τὸ ἀκνυλὸν τε τὸ ἀκνυλόν.

‡ Cumulus pilos, ex quo rasationis oportet evellere.

అంధులొక్కొక్కచంద్రిక.

483. ఒళ్లు వంగనమ్మ కాలి మెట్టెలను కందిపోయినదట.

The lazy woman complained that her toe-rings pinched her.

(See Nos. 150, 1814, 1829, 2031.)

Idle folks lack no excuses.

484. ఒళ్లు వాచిన రెడ్డి వడ్లు యేమిధర అని అడిగితే, అవి లేకనే నా
పైళ్లంతా వాచినది అన్నాడట.

“ Well, swollen-bodied Reddi ! how do you sell your paddy ? ”
“ The want of it alone has made my whole body swell,”
he replied.

The Hindus believe that longing for any desired object causes the legs
and face to swell.

485. ఒళ్లైరుగని శివము, మనసెరగని కల్ల వున్నదా.

Is there any inspiration which makes a man unaware of
his own actions ? Is there any lie not known to him that
utters it ?

ఓ.

486. ఓకాఁము రానివాడు వడ్లు గుణించినట్టు.

Like one who does not know the alphabet attempting
multiplication.

(See Nos. 301, 2041.)

487. ఓడలు బండ్లా వస్తున్నవి, బండ్లు పోడలా వస్తున్నవి.

Ships come on carts ; carts come on ships.

When ships are broken up, the pieces are carried on carts.

Good and ill fortune follow each other.

సె)

488. ఓడు ప్రాడంటే, కంచం ప్రాడన్నట్టు.

One said " Loss, loss !" the other replied " A hole in the dish."

A pun on the word *Ódu*.

489. ఓపనివాడు కోరనిదీ, ఒంటనివాడు అడనిదీ లేదు.

There is nothing which an invalid will not ask for; and there is no'hing which an envious man will not say.

490. ఓపనివారికి వద్దన్నవారే తలి తండ్రులు.

The lazy man looks upon those as his parents who say " Don't [work]."

An idler is delighted at every interruption.

491. ఓబీ ఓబీ నీవు వడ్లు దంచు, నేను పక్కలు యెగర వేస్తాను.

Óbi, Óbi, you pound the rice, and I'll shake my sides.

(i. e. imitate the action of pounding).

(See No. 208.)

Applied to an idle skulk, who pretends to be always busy.

Lazy folks take the most pains.

492. ఓరిస్తే ఓరుగల్లు పట్నమవుతుంది.

With patience, Órugallu will become a city.

(For Órugallu see No. 1971.)

Rome was not built in a day.

493. ఓర్పులేనమ్మ వడిని నిప్పులు కట్టకొంటే, వడి దడి కూడా కాలినది.

When the envious woman put fire in her waist, her clothes were burnt and the mat screen also.

(See Nos. 52, 206, 1562.)

Causing one's own ruin through envy.

494. ఓర్పులేని రెడ్డి వుండి చరిచెను, చచ్చి చరిచెను.

The envious Reddi ruined the village while living, and was a curse to it when dead.

A Reddi who had oppressed the people of his village all his life, requested them, when dying, to burn his body in a certain spot. This they willingly acceded to, and took the Reddi's corpse there for that purpose, when they were attacked by the inhabitants of the neighbouring village, within the limit of which the Reddi had desired to be burned, and this became an everlasting cause of contention. (See Tātāchāri's Tales Page 5.)

495. ఓలి తక్కువ అని గుడ్డిదాన్ని పెండ్లాడితే, మౌతి కుండలన్నీ పగల కొట్టినదట.

When a man married a blind woman, on account of the smallness of the jointure, she broke all the pots in the pile.

(See No. 496.)

496. ఓలి తక్కువ అని గుడ్డిదాన్ని పెండ్లాడితే నెలకు మూడు ఆవాలు.

When he married a blind woman, because of the small jointure, [she broke] three kilns of pots a month.

(See No. 495.)

False economy.

497. ఓహూ కనుక్కోలేక పోతిరిగదా అన్నట్టు.

Aha ! so you were not able to find me !

Said by a jackass of a bridegroom who had hidden himself on the top of the shed at the time of the marriage, and looked on while the bride was married to another man.

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498. ఔషధానకు అవపథ్యానకు చెల్లు, రోగము పై పెచ్చు.

[The benefit derived from] the medicine is to be deducted from [the harm done by] carelessness in diet, and the balance remaining is an increase of the disease.

Diet cures more than the lancet.

The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman.

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499. కంకణముల చెయ్యి ఆడితే, కడియముల చెయ్యి ఆడును.

If the hand with Kankanamulu moves, the hand with Kadīyamulu moves also.

Kankanamulu are bracelets worn by women. *Kadīyamulu* are those worn by men.

Where woman leads man follows.

500. కంచము అమ్మి మెట్టలు కొన్నట్టు.

Selling the dish and buying toe-rings.

He has given the hen for the egg. (German.)

501. కంచి అంత కాపరము గడ్డలు చేసినది.

She made the family as large as Kanchi into clods.

Said of a woman who by going astray brings disgrace upon the whole family.

Kanchi is the celebrated town of Conjeveram.

* Er hat die Henne für das Ei gegeben.

ఆంధ్రలోక్తోక్తిచంద్రిక.

502. కంచు మోగినట్టు కనకము మోగునా.

Does gold ever ring like bell metal ?

(See Nos. 464, 1274.)

A wise man is sparing of his words, but a fool likes the sound of his own voice.

A deluge of words and a drop of sense.

"It is not the hen which cackles most that lays most eggs." (Dutch.)

503. కంటికి యింపయితే, కడుపుకు యింపు.

What is pleasant to the eye is good for the stomach.

504. కంతగత ప్రాణముగా వున్నది.

The life has reached the throat, (i. e. all but departed).

Being placed in a most difficult position.

505. కండ్లకు దూరమయితే చెవులకు దూరమా.

If out of sight, is it out of hearing also ?

506. కండ్లు చెరిపిన దేవుడు మతి యిచ్చినట్టు.

The God who destroyed the eyes, gave understanding.

When God deprives a man of sight, He increases his intellectual powers.

507. కండ్లు పోయిన తర్వాత సూర్య నమస్కారములా.

Will you worship the sun after losing your eyes ?

(See Nos. 77, 508, 1168.)

If their sight begins to fail, Hindus worship the sun for their recovery.

Persisting in that which has become of no avail.

* Het hoort, dat het mees kakelt, geeft de meeste ellens niet.

508. కండ్లు వుండగానే కాటుక.

[Apply] collyrium to your eyes while you have them.

(See Nos. 77, 807, 1169.)

Make use of your opportunities before they pass from you.

509. కందకు లేదు, చేమకు లేదు, తోటకూరకు వచ్చెనా దురద.

No acidity in Kanda or Chêma, how can there be any in Tôtakûra ?

(See No. 510.)

Kanda is the *Arum Campanulatum*; *Chêma* is the *Colocasia Antiquorum*; *Tôtakûra* is applied to the *Amaranthus Oleraceus*, and other herbs.

When a man's relatives and friends won't assist him, why should help be expected from a mere acquaintance ?

510. కందకు లేని దురద బచ్చలికేమి.

If the Kanda possess no acidity, why should it be looked for in the Bachchali ?

(See No. 509.)

Bachchali is *Basella Cordifolia* (the Indian spinach).

511. కక్కిన కుక్కవద్దకి కన్న కుక్కవద్దకి కానివాణ్ని అయినా పంపవద్దు.

Don't send even your enemy near a dog which has vomited, or a bitch which has pupped.

512. కట్టిన యింటికి పనుకులు చెప్పేవారు వెయ్యిమంది.

Those who criticize the design of a built house are a thousand.

He that buildeth upon the highway hath many advisers. (Dutch.)

Every fool can find faults that a great many wise men can't remedy.

ఆంధ్రలోకోక్తిచంద్రిక.

513. కట్టినవానికి వకయిల్లు అయితే కట్టనివానికి వెయ్యిండ్లు.

A man that has built a house has one house, a man that has
built no house has a thousand houses.

A man without a house can change his residence as often as he pleases.

He who has no house of his own is every where at home. (Spanish.)

514. కట్టుకొన్న ఆపె పెట్టుకొన్న ఆపె వుండగా, యెదురుపడ్డ ఆపె
యెండిపోయినదట.

When the woman who had worn the cloth, and the woman
who had the cloth in her possession met another woman,
she began to pine away.

(See No. 387.)

The cloth spoken of is the కాటేరికోక worn by pregnant women to pro-
pitiate the goddess కాటేరి (Kāṭēri). If a pregnant woman who has neg-
lected the worship of this goddess, sees one of these garments, she takes
fright.

515. కట్టెనంక పొయ్యి తీచుస్తున్నది.

The fire place takes the crookedness out of the stick.

(See Nos. 259, 371, 571, 573, 632, 924, 1479, 1494.)

A bad man's evil qualities only disappear in the funeral pile.

The wolf loses his teeth but not his inclination. (Spanish.)

516. కడగా పొయ్యే శనైశ్చరుడా మా యింటిదాకా వచ్చి పొమ్మన్నట్టు.

O Saturn! who art passing by, pay my house a visit.

Saturn is the god of misfortune.

He that courts injury will obtain it. (Danish.)

* El que no tiene casa de suyo, vecino es de todo el mundo.

† El lobo pierde los dientes, mas no los talentos.

‡ Her man have Shaken, son bar set den

517. కడవంత గుమ్మడికాయ అయినా కత్తిపీటకు లోకువ.

Although the pumpkin be as big as a large pot, yet it is subject to the kitchen knife.

Gummadi kāya is the *Cucurbita Maxima*.

However great a family a wife may come from, she must still be subject to her husband.

518. కడి అంటే నోరు తెరచి, కల్లెమంటే నోరు మూశినట్టు.

Like [a horse] which opens its mouth for a morsel, and shuts it for the bridle.

(See Nos. 73, 1070, 1261, 1265.)

519. కొడి గొండను గాచును.

A lump of food [given in charity] will save you from trouble.

He who lends to the poor, gets his interest from God. (German.)*

520. కడుపు కూటికి యేడిస్తే, కొప్పు పూలకు యేడ్చినది.

When the belly cried for food, the hair cried for flowers.

(See Nos. 1033, 1738.)

521. కడుపుతో వున్నప్పు కనక మానునా, వండినప్పు తినక మానునా

Will the woman with child refrain from bringing forth?
will the woman who cooked not help herself?

One is as certain as the other.

He is a poor cook that cannot lick his own fingers.

* Weiden Aehren ketet, dem zehet sich selbst die Zeh...

ఆంధ్రలోకోక్తిచంద్రిక.

522. కడుపునిండా గారెలు తింటే, వంటినిండా జ్వరము.

If you eat a bellyful of cakes, [you will get] a bodyful of fever.

523. కడుపు నిండిన బేరము.

A bargain [with a man] with his belly full.

A person in easy circumstances will drive a hard bargain.

524. కడుపు నిండినవానికి గారెలు చేదు.

Cakes are bitter to a man with his belly full.

A rich man will not care for trifling gains.

525. కడుపులోని మాట అంటే, వూరంతా అవుతున్నది.

If you let out your secret, it will get all over the village.

(See Nos. 47, 685, 1321.)

*Three know it, all know it. (Italian.)**

The secret of two is God's secret ; the secret of three is all the world's. (French.)†

526. కడుపులో బిడ్డ కడుపులోనే వుండగా, కొడుకు పేరు సోమలింగం.

While the child is still in the womb, the son is named Sômalingan.

(See Nos. 204, 936, 1470, 1471)

Boil not the pup before the child is born.

* Tre lo sanno, tutti lo sanno.

† Secret de deux, secret de Dieux ; secret de trois, secret de tous.

527. కడుపులో లేనిది కాగిలిండుకొంటే వస్తున్నదా.

Will [affection] that does not exist in the heart be caused
by embracing [the body]?

528. కడుపు వస్తే కనే తీర వలెను.

After conception there's nothing for it but to bring forth.

(Sec No. 1003.)

A work undertaken must be completed.

529. కతికితే అతకదు.

If he laps, it wont answer.

If a person goes to get a wife for another, and eats in the house before
the matter is arranged, it is sure to fall through.

530. కత్తి తీసి కంపలో వేసి యేకు. తీసి పాడుచుకొంటానన్నట్టు.

Like a man throwing away the knife and threatening to kill
himself with a flock of cotton.

Saying and doing are two things.

531. కత్తిపోటు తప్పినా కలంపోటు తప్పదు.

Though the stab of the sword may fail, the stab of the pen
will not fail.

(Sec No. 583.)

532. కత్తి మెత్తనా అత్త మంచీ లేదు.

There is no softness in a sword, nor goodness in a mother-in-
law.

(Sec No. 584.)

533. కత్తివారా కలంవారా.

Is the sword sharp or the pen ?

(See No. 531.)

The pen in the hand of the strong is more powerful than the sword.

A goose-quill is more dangerous than a lion's claw.

534. కథకు కాళ్లు లేవు ముంతకు చెవులు లేవు.

No legs to the tale, no ears to the pot.

Said of a story that one cannot make head or tail of.

*A story without a head. (Greek.)**

535. కననిది బిడ్డ కాదు, కట్టనిది చీర కాదు.

That which has not been brought forth is not a child ; that which is not worn is not a garment.

Nothing belonging to others can make up for the want of one's own.

536. కని గుడ్డ విని చెవుడు.

Seeing, blind ; hearing, deaf.

" Eyes have they, but they see not : they have ears, but they hear not." Psalm cxv. 5, 6.

537. కనుక్కొని రారా అంటే కాల్చి వచ్చేవాడు.

When told to go and look, he goes and burns.

Alluding to the story of Hanumân setting fire to Lankâ, when sent to look for Sîtâ.

538. కన్న తల్లికయినా కను మరుగుండ వలెను.

Some things must be hidden even from the mother that bore you.

539. కన్ను తగిలే పుల్లను కనిపెట్ట వద్దా.

Should you not be careful of that which may stick into your eye ?

Keep an eye on your enemies.

540. కన్ను పొయ్యేటంత కాటుక పెట్టుకొందురా.

Will you put so much collyrium on your eye, as to destroy it?

Little sticks kindle a fire, but great ones put it out.

541. కన్ను యెరగకున్నా కడుపు యెరుగుతుంది.

Although the eye does not see, the belly finds.

A man's want leads him to seek and find a livelihood.

A hungry man sees far.

*A hungry man discovers more than a hundred lawyers. (Spanish).**

542. కన్ను యెర్రనయినా మిన్ను యెర్రనయినా కారక మానదు.

When the eye is red, or the sky is red, (at sunset) there will surely be a dropping.

543. కన్నేల పోయెనోయి కనకలింగమా అంటే, చేసుకొన్న కర్తమాయి శంభులింగమా అన్నాడట.

“ O Kanakalingam ! how did you lose your eyes ? ” asked one ;
“ The result of my deeds, O Śambhulingam ! ” replied the other.

An evasive answer.

544. కప్పకు కాటూ, బ్రాహ్మణునికి పోటూ లేదు.

A frog never bites, a Brahman never fights.

Said of a cowardly person.

* Mais decubre un hambriento que cien letrados.

ఆంధ్రలోకోక్తిచంద్రిక.

545. కమ్మ నీచు కడిగినా పోదు, కాకిచిప్ప పెట్టి గోకినా పోదు.

The smell of Kammavāru cannot be got rid of by washing, or scraping with a shell.

Kammavāru are a class of Telugu Sūdras, whose occupation is farming. They are proverbially dirty people.

546. కరేపాకు కోశేవాడు వాగినట్టు.

Muttering like a man plucking Kari Vêpa leaves.

Kari Vêpa is the Bergera Koenigii and is used in making curries. There is an idea that the leaves lose their flavour if plucked silently.

547. కర్ణ ప్రతాపము.

The valour of Karna.

A blusterer.

548. కర్తములుగల మగణ్ణి కంబట్లోకట్టి బుజముమీద వేసుకొంటే జారి వీధిలో పడ్డట్టు.

Like the guilty husband who slipped out of the blanket and fell into the street when his wife was carrying him on her shoulder (to save him from punishment).

549. కర్ర లేనివాణ్ణి గొర్రె అయినా కరుస్తుంది.

Even a sheep will bite a man without a stick.

Every man should be prepared to defend himself.

550. కరికొక్క కపిలగోవు అవునా.

Will a black bitch become a Kapila cow ?

The Kapila is a tawny cow worshipped by the Hindus.

TELUGU PROVERBS.

551. కలకాలపు దొంగ వకనాడు దొరుకుతాడు.

The everlasting thief is one day caught.

The old fox is caught at last.

The old ape is taken at last. (Latin.)

552. కలబంద యెందూ, కోడలి కొత్తా లేదు.

There is no dryness in the aloe, nor newness in a daughter-in-law.

(See No. 1387.)

A daughter-in-law is never a stranger.

553. కలలో పాలు తాగడానకు కంచుదయితేనేమి కనకపుదయితేనేమి.

What matters it whether one drinks milk in a dream out of bell metal or gold ?

Building castles in the air.

554. కలలో భోగము.

Enjoyment in a dream.

555. కలవారింటి ఆడపడుచుకు కాకరకాయ కాసరాదు.

A girl who has come from a rich man's house cannot even look at a Kâkarakâya.

Kâkarakâya is the Memordica Charantia.

Puffed up with pride.

556. కలిగితే కాళ్లుముయ్య, లేకపోతే మోకాళ్లుముయ్య.

If you can afford it, [your dress] should cover your feet ; if not, it should cover your knees.

Living according to one's means.

Cut your coat according to your cloth.

ఆంధ్రలోకోక్తిచంద్రిక.

557. కలిగినయ్య గాదె తీశేటప్పటికి పేదవానికి ప్రాణము పోయినది.

By the time the rich man opened his corn bin, the poor man had died.

558. కలిగినయ్య కలిగినయ్యకే పెట్టును, లేనయ్య కలిగినయ్యకే పెట్టును.

The rich man will feed the rich man and the poor man will feed the rich man.

(See No. 560.)

Who has, is—(Italian.)

559. కలిపోశి కలిపి పెట్టినా వుట్టివంక చూస్తాడు.

Although they give him food mixed with rice washings, he looks towards the net.

(For Urdu see No. 564.)

The guest disbelieved the poor state of the house.

560. కలిమి కులాల మిండడు.

Wealth is the paramour of all castes.

(See No. 559.)

A rich man is sought after by all.

Rich people are every where at home. (German.)

561. కలిమిలేములు కానటి కుండలు.

Having and not having are the pots in a Kāvadi.

Equally balanced.

(See No. 564.)

Fortune and misfortune are two buckets in a well. (Gyrene.)

Every day hath its night, every weal its woe.

* Chl ha, c.

† Reiche Leute sind überall daheim.

‡ Glück und Unglück sind zwei Eimer im Galgenbrunnen.

562. కలియుగము రెండు రోజులు పోవలెను.

The few days remaining in the Iron age must pass away.

The *Kali Yuga* is said to contain 432,000 years of which the 4968th year commenced in A. D. 1866.

An ironical phrase applied to procrastination.

563. కలియుగ రావణాసురుడు.

A Ravana of the Iron age.

Applied to a man as bad in this, the Iron age, as Ravana was in the Golden.

564. కల్పవృక్షము కింద గచ్చపొద పున్నట్లు.

Like the Gachcha bush growing round the Kalpa tree.

The *Gachcha* is a thorny bush, (*Guilandina Bonducella*); the *Kalpa* is the celestial tree of desire.

Applied to a benevolent man surrounded by evil persons, who do not suffer others to approach him.

565. కల్ల పయిడికి గరుకులు మెండు.

False gold is very rough.

566. కల్ల పసిడికి కాంతి మెండు.

False gold is very bright.

All is not gold that glitters.

567. కళ్యాణము వచ్చినా కక్కు వచ్చినా ఆగదు.

When marriage comes, or vomiting, it cannot be stopped.

568. కష్ట సుఖాలు రెండూ కావటి కుండల వంటివి.

Sorrow and joy are like two pots on a Kavadī.

(See No. 561)

Kavadī is the yoke made of a split bamboo, used by Indian coolies. To the ends are slung loads of equal weight.

Joy and sorrow are to-day and to-morrow.

అంధ్రలోకోక్తిచంద్రిక.

569. కాకి కర్త్రమంటే గుండె ఝల్లుమంటుంది.

When the crow cawed, she started.

Feigned sensitiveness.

570. కాకి గండాగుండిగాని కోకిల పిరికి.

The crow is plucky, the cuckoo is cowardly.

571. కాకిని తెచ్చి పంజరములో పెట్టితే చిలుకవలె పలుకునా.

If you put a crow in a cage will it talk like a parrot?

(See Nos. 259, 371, 515, 573, 632, 924, 1475, 1494.)

Wash a dog, comb a dog, still a dog is but a dog. (French.)

572. కాకి పిల్ల కాకికి ముద్దు.

The crow's chick is dear to the crow.

The crow thinks her own bird the fairest.

573. కాకి పుట్టి సలుపే పెరిగి నలుపే.

The crow is black when it is born, and black when it is grown.

(See Nos. 259, 371, 515, 371, 632, 924, 1475, 1494.)

What's bred in the bone will never be out of the flesh.

The wolf changes his hair but not his nature. (Latin.)†

574. కాకి ముక్కన దొండపండు కరుచుకొన్నట్లు.

Like a Donda fruit in a crow's beak.

(See Nos. 719, 730.)

Donda is a bright red fruit (Coccinea Indica).

A beautiful thing possessed by a person who is unworthy of it.

† Lavez chien, peignez chien, toujours n'est chien que chien.
Lavage chien and et. n'est rien.

575. కాకులకు కాని నెమ్మలు కాస్తేనేమి పూస్తేనేమి.

What is it to the crows if the Nemmi trees, which they don't like, grow or blossom ?

Nemmi chettu is the *Dalbergia Oojeinensis*.

576. కాకులను కొట్టి గద్దలకు వేళినట్టు.

To kill crows and throw them to the kites.

(See No. 529.)

He robs Peter to pay Paul.

577. కాగల కార్యములు గంధర్వులే తీరుస్తారు.

Predestined events will be accomplished by Gandharvas.

In allusion to the death of Kichaka whom Draupadi declared to have been killed by her husbands the Gandharvas. (See *Virāṭa Parva* of the *Mahābhārata*.) Gandharvas are celestial musicians.

The judgments of God are fulfilled by unseen instruments.

The feet of the avenging deities are shod with wool. (Latin.)

578. కాటికి కాళ్లు చాచుకొని తిండికి చెయ్యి చాచేవాడు.

He stretches out his legs towards the cemetery, and stretches out his hand for food.

Greedy to the last.

579. కాటికి పోయినా కరణాన్ని నన్ను రాదు.

Don't trust a Karanam even when he is being taken to the cemetery.

(See Nos 351, 3915)

580. కాటిలో పెరిగినవి కాకులు తిన్నవి.

The crows ate up the fruit which grew in the forest.

Property common to all.

* *Duratti langoos pedes habent.*

ఆంధ్రలోకోక్తిచంద్రిక.

581. కాదు అంటే అరవవాడి చెవి.

If you say Kādu, it is a Tamilian's ear.

(See No. 592.)

582. కాదు కాదు అంటే నాది నాది అన్నాడట.

When one said " Kādu, Kādu " the other said " Nādi, Nādi. "

(See No. 591.)

Kādu in Telugu means " it is not, " " no ; " in Tamil it signifies " the ear. " A Telugu man on one occasion accidentally stuck the barb of his spear into a Tamilian's ear, on which the latter cried out " Kādu ! Kādu ! " (My ear ! my ear !) The Telugu man thinking he meant to say " Not yours, not yours " pulled at the spear all the harder, saying " Nādi ! Nādi ! " (It's mine ! it's mine !).

Said to a man who is obstinate in argument.

583. కానకుండా కట్టడిచ్చేను కాని వినకుండా వీరణాలు వాయించేవా.

I will give you a bundle of grain without any one else seeing me, but will you play on the double drum without any one else hearing it ?

A silly request made by a female, who was not allowed to indulge her taste for music.

584. కానని వారి పాయసము గంపలాది అన్నట్టు.

Speaking of people who are not known, as having distributed rice-milk by baskets full.

(See Nos. 623, 841, 1022)

Exaggerating the bounty of absent persons.

585. కాని కాలముకు కర్రే పాము అవుతుంది.

In your evil hour your own stick will become a snake.

i. e. your own friends will turn against you.

586. కాని మందం కోటి దుఃఖం.

One sixty-fourth part of folly will bring ten millions of sorrows.

A little neglect may breed great mischief.

587. కానివాడు లేనివాడితో జత.

An unfriendly person is equal to one that is not.

588. కాని వేళకు కందులు గుగ్గిళ్లు అయినట్టు.

In an unlucky time his Kandi wouldn't boil soft.

(For Kandi see No. 52.)

589. కాపు వచ్చిన యేడే కరువు వచ్చినది.

The famine came in the very year that the cultivator came to the village.

An unfortunate coincidence.

590. కారణము లేకనే కార్యము పుట్టదు.

There is no effect without a cause.

Every why has a wherefore.

*There is a cause for all things. (Italian.)**

591. కార్తైముందర వురిమినా, కార్యము ముందర పదిరినా, చెడుతుంది.

If it thunders before the Kârte, if you are hasty in a business, it will be spoilt.

Kârte is " the particular constellation of the 27 in which the sun happens to be." The *Kârte* here spoken of is that in which rain should fall. If it thunders before the time, the rain will be insufficient.

* Orni soon in English.

ఆంధ్రలోకోక్తిచంద్రిక.

592. కార్యం గొప్ప వీర్యం గొప్ప.

Is the business of importance or are the means ?

593. కాలము నాటి కందిగింజ, పెద్దల నాటి పెసరగింజ.

In the ages past he was Kandi and in the time of his fore-fathers he was Pesara.

(For Kandi and Pesara see No. 32.)

Said of a prosy old fellow who spins long yarns.

594. కాలనేమి జపము.

Kālanēmi's prayers.

Kālanēmi was a pretended sage. (See the *Rāmāyaṇa*.—*Yuddha Kāṇḍa*.)

Applied to hypocrisy.

595. కాలబెట్టి నేల రాచినట్టు.

Burning and rubbing on the ground.

Annoying and ill-treating another.

596. కాలమొక్క రీతి గడప నలెను.

Time must be spent in one way.

Change of circumstances should not change the man.

597. కాలానికి కడగండ్లు దేశానికి తిప్పలూ వచ్చినవి.

Time is afflicted, and the country is wandering [in trouble].

Said jokingly by a person when asked whether he was in trouble.
Dēṣamu here means literally the country and not the inhabitants of it.

598. కాలికి వేస్తే మెడకు, మెడకు వేస్తే కాలికి.

He removes the rope from the leg to the neck, and from the neck to the leg.

Attempting to entrap a person by unfair questions.

599. కాలితో చూపితే తలతో చెయ్య వలెను.

If he points with the foot, it must be done with the head.

Said of the obsequiousness necessary to a dependant.

Cringing is a gainful accomplishment.

600. కాలిన మన్ను కాలని మన్ను అంటవు.

Burnt earth will not adhere to unburnt.

People in different positions in life cannot be very intimate.

601. కాలి కాలని ముండి కట్టె.

A half-burnt log.

Said of a mean spirited creature who resents no affront.

602. కాలు కాలిన పిల్లవలె తిరుగుతాడు.

He hops about like a cat with a burnt paw.

603. కాలు జారితే తీసుకో వచ్చునుగాని, నోరు జారితే తీసుకో కూడదు.

If your foot slips you may recover your balance, but if your mouth slips you cannot recall your words.

A slip of the foot may be soon recovered; but that of the tongue perhaps never.

*Better a slip of the foot than of the tongue. (French.)**

A word and a stone once let go cannot be recalled. (Spanish.)†

* Mieux vaut glisser du pied que de la langue.

† Palabra y piedra sueltas no tiene vuelta.

ఆంధ్రలోకోక్తిచంద్రిక.

604. కాలు జారి నేలనుపడి భూమి అచ్చి వచ్చినది కాదన్నట్టు.

He slipped and fell, and then said the ground was unlucky.

Attributing events to a wrong cause.

605. కాలు పట్టుకొని లాగితే చూరు పట్టుకొని వేలాడేవాడు.

When you pull him out by the leg, he holds on by the eaves.

(See No. 340, 3017.)

A man of no delicacy of feeling, not to be got rid of easily. A toady.

606. కాలే కడుపుకు మండే గంజి.

Scalding rice water to a burning (hungry) stomach.

(See No. 156.)

Anything is acceptable to one who is in want.

Beggars must not be choosers.

Hungry dogs will eat dirty puddings.

A hungry ass eats any straw. (Italian.)

607. కాళ్లను చుట్టుకొన్న పాము కరవక మానునా.

Will a snake coiled round your leg not bite you ?

Said of a helpless dependant who must be supported.

608. కానడి యెన్ని వంకలు పోతేనేమి యిల్లు చేరితే సరి.

What if the Kāvadi bends ever so much ! If it reaches the house, it is enough.

(For Kāvadi see No. 568.)

All's well that ends well.

Asino che ha fame mangia d'ogni strame.

TELUGU PROVERBS.

609. కాశికి పోగానే కర్మ కుక్క గంగి నోపు అవునా.

Will a black dog become a holy cow by merely going to Benares?

(See No. 1006.)

Formal observances cannot make a sinful man holy.

He that goes a beast to Rome, a beast returns. (Italian.)

Send a fool to the market, and a fool he'll return.

610. కాశికి పోయి కుక్క బొచ్చు తెచ్చినట్లు.

Like going to Benares, and bringing back dog's hair.

(See Nos. 612, 1667.)

Great labour and small results.

611. కాశికి పోవడము వకటి, కావడి తేవడము వకటి.

Going to Benares is one thing; bringing back a Kāvadi (of Ganges water) is another.

(For Kāvadi see No. 508.)

Two great things to be done. 'Applied to keeping one great object in view.

612. కాశికి వెళ్లి గాడిదె గుడ్డు తెచ్చినట్లు.

Like going to Benares and bringing back an ass's egg.

(See Nos. 610, 1667.)

An absurd exploit.

Chi bestia va a Roma bestia ritorna.

ఆంధ్రలోకోక్తిచంద్రిక.

613. కాసుకు గతిలేదు, కోటికి కొడి వేసినాడు.

He was without a cash, but raised his banner for a crore.

(See Nos. 220, 240, 276, 1250, 1542, 1786.)

A cash (*Kāsu*) equals about one fortieth of a penny.

Penniless, but bragging of having a plum.

614. కాసుకు దోవలేదు, నూటికి పరవా లేదు.

He has not the means of [getting] one cash, but thinks nothing of [spending] a hundred [pagodas].

(For cash see No. 613.) A pagoda = 3½ Rupees.

Wanton extravagance.

He is able to buy an abbey.

615. కాసు గొడ్డుకు రూక బందె.

A fine of a fanam for [the trespass of] a cow worth a cash.

(See Nos. 920, 929, 1420.)

A fanam = 80 cash. (For cash see No. 613.)

Expense disproportionate to the value of an article.

616. కిం అంటే కం అనలేదు.

When asked " what ? " he cannot say " whom ? "

(See No. 980.)

He cannot say he to a goose.

617. కీడెంచి మేలెంచ వలెను.

Count the disadvantages first, then the advantages.

(See No. 1032.)

Measure twice, cut but once.

Don't buy a pig in a poke.

618. కుంచములో కదుళ్లు పోశినట్టు.

Like pouring spindles into a corn measure.

A noiseless operation.

619. కుంచెడు గింజలకు కూలికి పోతే, తూమెడు గింజలు దూడ తిన్నట్టు.

While she was out working for a kuncham of grain, the calf [at home] ate a tûmu.

(See Nos. 1104, 1704.)

A tûmu is a measure equal to 4 kunchams.

One step forwards and two backwards.

620. కుంటి కులాసం, యింటికి మోసం.

What's the cripple's delight is harm to the house.

Such a man is said always to be in mischief.

621. కుంటి గాడిదెకు జారినదే సాకు.

A slip of the leg is the excuse of a lame donkey.

622. కుంబెద్దు రానిదీ దూలమెత్తరు.

Until the lame bullock comes, they won't lift the beam.

623. కుండలో కూడు కూడుగానే, వుండ వలె, పిల్లలు మొద్దులలాగున వుండ వలె.

The food must remain undiminished in the pot, and the children must be fat and strong.

(See No. 002.)

To wish for two things opposed to each other.

You can't eat your cake and have it too.

624. కుండల్లో గుర్రాలు తోలేవాడు.

A driver of horses among the pots.

A man that sticks at home. A molycoddle.

625. కుంపట్లో తామర మొలిచినట్టు.

Like a lotus springing up in a chafing dish.

Utterly incredible.

626. కుక్క అమేధ్యము తిన్నది.

The dog ate filth.

(See Nos. 626, 630, 632.)

The nature of the animal.

627. కుక్క కాటుకు చెప్పు దెబ్బ మందు.

For the bite of a dog, a slap with a slipper is the cure.

The proper punishment for a slanderer.

628. కుక్కకు వచ్చేవి అన్నీ నొగ్గి పండ్లు.

All the teeth that a dog gets are crooked.

(See Nos. 628, 630.)

Said of a man who spoils every thing he meddles with.

629. కుక్క తీశిన కొయ్య నక్క తీశిన కొయ్య.

A stick taken by a dog, a stick taken by a jackal.

No one agreeing with his neighbour.

All at sixes and sevens.

630. కుక్క తెచ్చేవి అన్నీ గొడ్డెలు.

All that a dog brings is filth.

(See Nos. 626, 627.)

'Tis the nature of the beast.

631. కుక్కతోక పట్టుకొని గోదావరి యీడ వచ్చునా.

Could you swim over the Gôdâvari, by catching hold of a dog's tail ?

Reliance upon mean persons for great things.

Trust not to a broken staff.

632. కుక్కను అండలములో కూర్చుండి తెట్టితే, అమేధ్యము చూచి దిగ వురికినది

When they seated the dog in a palanquin, it saw filth and jumped down and ran to it.

(See Nos. 239, 371, 515, 571, 573, 794, 1475, 1494.)

Mean persons although exalted will not give up their low habits.

Crooked by nature is never made straight by education.

" Set a frog on a golden stool, and off it hops again into the pool." (German.)

633. కుక్కను కొట్టి బచ్చెన కొయ్య కావలెనా.

Do you require a painted stick to strike a dog with ?

634. కుక్కను కొట్టితే యిల్లంతా పాడుతున్నది.

If you beat the dog, it fouls the whole house.

* Set einen Frosch auf goldenen Stuhl,
er hupft doch wieder in den Pfuhl.

ఆంధ్రలోకోక్తిచంద్రిక.

635. కుక్కను చంపిన పాపము గుడి కట్టినా పోదు.

The sin of killing a dog cannot be expiated even by building a temple.

636. కుక్కను పెంచితే, గండాయె కూటి కుండలకెల్లా చేటాయె.

If you rear up a dog, when it becomes big it will empty all your dishes.

(See Nos. 287, 288, 1077, 1078, 1079, 1250.)

Put a snake into your bosom and when it is warm it will sting you.

637. కుక్కను ముద్దు పెట్టుకొంటే, మూతెల్లా తెగ నాకుతున్నది.

If you kiss a dog, it licks your whole face.

The result of encouraging low people.

638. కుక్క నోట్లో కర్ర పెట్టితే లొట్లమంటున్నది.

If you poke a stick into a dog's mouth, it will snap.

A man may make his own dog bite him.

639. కుక్క వేషము వేస్తే, మొరగకుండా వల్ల కాదు.

If you assume the disguise of a dog, you must bark.

In for a penny, in for a pound.

640. కుక్క సంతకు పోయి తునకోల దెబ్బలు తిన్నట్టు.

When the dog went to the fair he was beaten with the scale-beam.

A vain fellow will be ignominiously treated.

641. కుట్టిన తేలు గుణవంతురాలు, కూశినమ్మ కుక్క ముండ.

The scorpion which stung is a good tempered creature, the [stung] woman who bawled out is a wretched slut.

A mischief maker often escapes blame.

642. కుడవబోతూ కూరాకు రుచి అడిగినట్టు.

Like enquiring the flavour of the vegetables when on the point of eating them.

Want of patience.

643. కుడుములు వండలేని ఆడదీ, కూనరాగము తియ్యలేని మొగవాడూ లేరు.

There is no woman who cannot cook kudumus, nor man who cannot hum a tune.

Kudumu is a common kind of cake.

Applied to things which are very common.

644. కుప్ప తగలబెట్టి పేలాలు వేయించుకొని తినేవాడు.

A man who sets fire to the whole heap and begins to eat parched grain.

The work of a fool.

645. కుప్పలో మాణిక్యము.

A diamond in a dunghill.

One worthy amongst many worthless.

A diamond is valuable though it lie on a dunghill.

646. కుప్పర ఆవములో గచ్చకాయ వేళినట్టు.

Like throwing a Gachcha nut into a potter's kiln.

(See No. 533—For Gachcha see No. 534.)

If the nut of this tree be thrown into a kiln, it will burst, and break the pots.

A great injury done by a slight action.

647. కుప్పర ఆవములో యిత్తడి ముంత దొరుకునా.

Will a brass pot be found in a potter's kiln ?

A worthy person is not to be found amongst the worthless.

648. కుమ్మరపురుగావటము.

The manner of the mole-cricket.

Never resting from doing mischief.

649. కుమ్మరపురుగుకు మన్ను ఫెంట అంటదు.

Earth does not adhere to the mole-cricket.

Engaging in a business but keeping clear of all responsibility.

650. కుమ్మరికి వక యేడు, గుదియకు వక పెట్టు.

One year to the potter, one blow to the cudgel.

The cudgel destroys in one blow what has cost the potter a year's labour.

The sudden loss of that gained by much labour.

651. కుమ్ము చెప్పకొనేటందుకు గూడూరు పోతే, యేడు వూళ్ల కుమ్ము యెదురుగా వచ్చినది.

When he went to Gūḍūr to tell of his misfortune, the misfortune of seven villages met him.

*Whither goest thou, Misfortune? To where there is more. (Spanish.)**

652. కురూపి యేమి చేస్తున్నాడంటే, సురూపాలన్నీ లెక్కపెట్టుతున్నాడు.

When one enquired what the ugly man was doing, [he was told that] he was counting all the good looking people.

An ugly person finds fault with the looks of others.

The kiln calls the oven burnt house.

The shovel makes game of the poker. (French.)†

The pan says to the pot " keep off or you'll smutch me." (Indian.)‡

* Adonde vas, mal ! Adonde mas hay.

† La pelle se moque du fourgon.

‡ La padella dice al patulo, Fatti in la che tu me smutchi.

653. కులమింటి కోతి అయినా మేలు.

A monkey [-like wife] of good family is better [than a pretty wife of low origin].

654. కులమెరిగి చుట్టము, స్థలమెరిగి వాసము.

[Form] your connexions when you know the caste, [choose] your residence when you know the place.

655. కులహీనమయినా, వరహీనము కారాదు.

Though [a husband] be low in rank, he should not be younger than his wife. (Or, *she should not be without one ?*)

656. కూచమ్మ కూడ బెట్టితే, మాచమ్మ మాయము చేశినది.

Māchamma made away with what Kūchamma gathered.

657. కూటికి పేదయితే, కులానికి పేదా.

Though a man be poor, will he lose caste ?

658. కూడూ గుడ్డా అడగక పోతే, బిడ్డను సాకినట్టు సాకుతాను అన్నాడట.

If you don't ask me for food and raiment I will care for you as my own child.

(See Nos. 1349, 1711, 1938.)

Good words and no deeds are rushes and reeds.

Fair words butter no parsnips.

659. కూడైతే కడ్డుగాని కులస్థులకు వెరచి వచ్చినాను.

As for food I have it, but I came here from fear of the caste people.

Said by an idle beggar, as an excuse for asking alms.

ఆంధ్రలోకోక్తి చంద్రిక.

660. కూత కరణము.

A karanam to talk.

(See Nos. 1511, 2042.—For Karanam see No. 154.)

A great talker but not good at his work.

661. కూత లాభాటాలేగాని కుప్పలో గింజ లేదు.

Great cries, but not a grain in the heap.

(See Nos. 1704, 1708.)

A great noise of threshing, but no grain to thresh.

"Great cry and little wool" as the fellow said when he sheared the pig.

662. కూతుండ్ల కన్నమ్మకు కురిచీపీటలు, కొడుకుల కన్నమ్మకు గోడ పంచలు.

The lady who has daughters is given a chair, but the lady who has sons has to lean against the wall.

663. కూతురని కంచెడిస్తే, తల్లియని కంచెడు బెట్టినదట.

When the mother gave her daughter a kuncham of grain, the daughter set before her mother a dishful of food.

(See No. 1720.)

Kindness returned.

One never loseth by doing good turns.

Kindness produces kindness. (Latin.)

664. కూతురికి మంగళవారం శుక్రవారం, కోడలికి దియ్యలు దియ్యలు.

[I only anoint] my daughter on Tuesdays and Fridays, but [I anoint] my daughter-in-law every Diyyalu.

A catch. *Diyyalu* or *Dipāvali* is a feast held on the 14th day of the dark fortnight in the month *Āśvayuja* (October-November) on which occasion anointing the body with oil is indispensable. The "every *Dipāvali*" of the mother-in-law therefore only amounted to once a year, but she took better care of her own daughter.

TELUGU PROVERBS.

665. కూన అని పెంచితే, గండు అయి కరవ వచ్చినది.

He petted it as a kitten, but when it grew into a big cat it tried to bite him.

(See Nos. 297, 636, 1077, 1078, 1079, 1230.)

Evil men will injure their protectors.

Foster a raven and it will peck out your eyes. (Spanish.)

666. కూన పులికి లేడి దీటా.

Is an antelope equal to a tiger's cub ?

667. కూనలమ్మ సంగీతము వింటే పుణ్యము లేదు, వినకుంటే పాపము లేదు.

If you listen to the song [in praise] of Kûnalamma, there is no merit; and if you don't listen to it, there is no sin.

Kûnalamma is the goddess said to preside over children.

668. కూర్చుండి పడుకో వలెను.

One must sit first, and then lie down.

Said to a man inclined to do a thing hastily.

First creep, then go.

669. కూర్చుండి లేవలేడు గాని, యెగసి తాటికాయలు తన్నుతానన్నాడట.

He could not stand up, yet he talked of jumping up and kicking down a palmyra fruit.

(See No. 670.)

Vain boasting.

670. కూర్చుండి లేవలేడుగాని, వంగుండి శీర్థం వెళ్లుతానన్నాడట.

He could not rise from his seat and yet he proposed to crawl to the holy place.

(See No. 669.)

Offering to do that which is difficult, when unable to do that which is easy.

* Crea el cuervo, y sacarte ha los ojos.

ఆంధ్రలోకోక్తిచంద్రిక.

671. కూలికి వచ్చి పాలికి మాట్లాడినట్టు.

He came for hire, and asked for a share [in the business].

A cool request.

672. కూశే గాడిదె వచ్చి మేశే గాడిదెను చెరిపినది.

The braying donkey came and spoiled the grazing donkey's business.

When the one that was outside brayed, the other that was inside answered and was consequently discovered and driven out of the field.

673. కృతఘ్నునికి చేశిన మేలు.

Good done to an ungrateful person.

674. కొండంత దూదికి కొండంత నిప్పు యేల.

Why a mountain of fire to [burn down] a mountain of cotton ?

A little fire burns up a great deal of corn.

675. కొండంత దేవుణ్ని కొండంత పత్రితో పూజ చేస్తారా.

Do they offer to a god as great as a mountain, leaves and flowers as much as a mountain ?

A worshipper is accepted according to his faith, not according to greatness of his offering.

676. కొండంత రెడ్డి పోగా పిడి కెడు బొచ్చుకు యేడ్చినట్టు.

When the big Reddi died they wept only for the handful of his hair.

Indifferent to a great loss, but lamenting over some trifle that went with it.

Even not the loss of the bell more than the loss of the steeple!

677. కొండకు వైక వెంట్రుక ముడి వేస్తే, వస్తే కొండ వస్తున్నది,
పోతే వెంట్రుకే పోతున్నది.

If you tie a hair to a mountain, the mountain will come or
the hair only go.

The possibility of great gain with the risk of little loss.

678. కొండ తట్టింద బెట్టుకొని రాళ్లు వెలికినట్టు.

Like putting a mountain under one's head and searching
for stones.

(See No. 111 244)

679. కొండ తవ్వి యెలుకను పట్టినట్టు.

Digging up a mountain to catch a rat.

680. కొండతో తగరు పోట్లాడినట్టు.

Like a ram butting a mountain.

Great conceit.

681. కొండనాలికకు మందు వేస్తే, వున్ననాలుక వూడిపోయినట్టు.

When he applied medicine to the uvula, it took out the whole
tongue.

(See No. 111 546 1567)

The remedy is worse than the disease.

682. కొండను చూచి కుక్కలు మొరిగినట్టు.

Like dogs barking at a mountain.

(See No. 411)

683. కొండమంగలి గొరిగినట్టు.

As the hill-barber shaves.

(See No. 1007.)

The pilgrims who visit the sacred hill of Tirupati have to be shaved before entering the temple. The barbers in their greediness to secure customers are said to keep numbers round them half shaven, leaving off one to commence another.

Dabbling in many things, but completing none.

684. కొండ మింగే వానికి గోపురము అడ్డమా.

Will a man that swallows a mountain care for a Gôpuram ?

(See Nos. 447, 773, 1008.)

Gôpuram is the tower over the gate of a Hindu temple.

685. కొండ మీద దెబగుబలేమంటే, కోమట్ల రహస్యాలు అన్నట్టు.

When asked what the row on the hill was, they said "The Kômatîs' secrets."

(See Nos. 47, 525, 1521.)

The secret of Anchuelos. (Spanish.)

686. కొండమీదినుంచి పడ్డ వానికి గాయములు యెన్ని.

How many are the wounds of a man who has fallen from the top of a hill ?

A man inured to difficulties.

687. కొండ యెక్కేవాని మొలను కొడవలి చెక్కినట్టు.

Like a sickle carried in the waist of a man climbing up a hill.

An additional danger and difficulty.

TELUGU PROVERBS.

688. కొండ వలె వచ్చి మంచు వలె తేలినట్టు.

Coming like a mountain, and melting away like dew.

(See No. 3118.)

Said of a difficulty which appears great when distant but is easily overcome when grappled with.

689. కొండవీటి చేంత్రాడు.

Like a well-rope at Kondavîdu.

Where water is very scarce and the wells very deep.

Said of a long-winded story.

690. కొంప తీసివా రామన్నా అంటే, అందుకు సందేహమా అన్నట్టు.

“Have you ruined me Râmnanna ?” [said a man to his parrot]

“Is there any doubt of that ?” it replied.

A man was duped into buying a parrot by the seller pretending it had power to discover hidden treasure. He pointed to a place where money had been previously buried and enquired of the parrot, which answered “Is there any doubt of that ?” the only sentence it had been taught to repeat. The purchaser having bought the parrot for a large sum, in vain endeavoured to cause it to discover treasure. At last in his disappointment he cried “Have you ruined me Râmnanna ?” when he received the same answer “Is there any doubt of that ?”

Applied to a person who knowingly gives bad advice to others, and then laughs at their misfortunes.

691. కొట్టకమునుపే యేడుస్తావేమంటే, ముందు కొట్టబోతావని యేడుస్తానన్నట్టు.

“Why do you cry before being beaten ?” he asked, “you are going to beat me in future” replied [the boy].

(See No. 374.)

Never yowl till you're hit.

Let your trouble tarry till its own day comes.

Sufficient for the day is the evil thereof

ఆంధ్ర ప్రదేశ్ చరిత్ర.

692. కూడుకు బాగుండ నలె, కోడలు ముండ మొయ్యి వలె.

The son must flourish, and the daughter-in-law must become a widow.

(See No. 027.)

693. కాతకుండలో జోర్గ్ చొచ్చినట్టు.

Like a gad-fly flying into a new pot.

The pot contains nothing, and the mouth being narrow, the fly has some difficulty in getting out again.

694. కొత్త నీరు వచ్చి పాత నీరు క్షౌఢ్మకొని పోయినది

The new water came and washed away the old water.

A little gain once was the cause of all being lost eventually.

695. కొత్త స్త్రీకు చేపలెదురెక్కినట్లు.

Like fish going against the stream.

Undertaking a difficult task.

It is hard to swim against the stream. (Dutch.)

696. కొత్త బిచ్చపువాడు ప్రాద్దేశరగడు.

A new beggar knows not the time [to ask for alms].

697. ಕೌಶ್ಯ ವಿಂಶ, ಸ್ವಾತ ಕೌಶ್ಯ.

**Fresh [news is heard with] pleasure, stale [news with]
disgust.**

69౫. కొనగా తీరనిది కొసరగా తీరునా.

Will the bad bargain be improved by receiving something over?

(Ex N. 191.)

699. కొన్నవాడి కన్న తిన్నవాడే మెలు.

The man that ate, was better off than the man that bought the things [and did not use them].

700. కొన్నవాడే తిన్నవాడు.

He that ate is he that bought.

If you want any thing, you must pay for it.

*Nothing is had for nothing. (French.)**

701. కొబ్బరి చెట్టు యెందుకు యెక్కుతావురా అంటే, దూడ గడ్డికోసం రము యెక్కుతానన్నట్టు.

Like a man saying, when asked why he was getting up the cocoanut tree, that he wanted grass for his calf.

An absurd reason.

702. కొరివితో కొప్పు గోకుకొన్నట్టు.

Like scratching one's head with a firebrand.

Applied to the use of bad agents.

703. కొర్రకు నక్కకొర్ర.

Nakkakorra to Korra.

(See No. 399.)

Nakkakorra is the *Panicum Helvolum*, an inferior grain produced in the hill countries. *Korra* is the *Setaria Italica*, a "farinaceous grain of the millet kind" (Shakespear's Hind. Dicty. under గొర్రె).

Thwarting the evil designs of a bad man by means of a worse.

Devils must be driven out with devils. (German.)†

* On n'a rien pour rien.

† Teufel muss man mit Teufeln austreiben.

704. కొలిచేవాడూ గుడ్డి, కొలిపించుకొనేవాడూ గుడ్డి.

The man who measures [the grain] is blind, and the man who has had it measured is blind also (i. e., the buyer and the seller.)

Defects on both sides.

705. కొల్లు ములిన కొన్నాళ్లకు కోనా ములినది.

Soon after the destruction of Kollu by a flood, Kôna also was swept away.

Kollu and Kôna are the names of two villages on either side of a river. The calamity which happened to one was a source of rejoicing to the other, which soon however suffered the same fate.

Tauntingly used by a person towards those who took delight in his misfortune but have now been overtaken by a calamity themselves.

706. కొల్లేట్లా పండే పంటేగాని, చచ్చే దున్నపోతులకు లెక్క లేదు.

[They look at] the crops which grow in Kollêru, but there is no account of the buffaloes which die there.

Counting profit, but not loss.

707. కొసరిన కూరలోగాని ససలేదు.

There is no taste in the greens unless some are received over.

Said by Hindu women, who are never satisfied unless they obtain something over and above their money's worth.

708. కోటి విద్యలూ కూటి కొరకే.

Ten million arts are only for [getting] food.

(See No. 9035.)

All professions are only so many means of livelihood.

709. కోడలికి బుద్ధి చెప్పి అత్త రంకుపోయినది.

The mother-in-law gave good counsel to her daughter-in-law and went astray herself.

710. కోడలు కొడుకును కంటానంటే, వద్దనే అత్తగారు వున్నదా.

When a daughter-in-law says that she is about to bring forth a son, is there any mother-in-law who says "Don't"?

i. e. wish the child to be a daughter.

Will any one refuse to receive a benefit?

711. కోడలు గృహప్రవేశము, అత్త గంగాప్రవేశము.

The daughter-in-law enters the house (as a bride) and the mother-in-law enters the Ganges (dies).

(See No. 59.)

Death at the tac door an' heirship at the tither. (Scotch.)

712. కోడికి కులాసం లేదు, కోమటికి విశ్వాసం లేదు.

A fowl has no happiness and a Kômatî has no feeling.

The Kômatîs are a class of shopkeepers.

713. కోడిగుడ్డు పగలగొట్టి గుండ్రాయి కావలెనా.

Do you want a stone roller to break an egg with?

714. కోడిపిల్లమీద పందిపిల్ల బలాదూరు.

Sacrificing a pig to save a chicken.

715. కోడి పోయి కొమ్మ యెక్కినట్టు.

When the fowl flew, it only mounted a branch.

(See No. 720.)

ఆంధ్రలోకోక్తిచంద్రిక.

716. కోతికి అద్దము చూపినట్టు.

Like showing a looking glass to a monkey.

Persistently offering that which is disliked.

717. కోతికి కొబ్బరికాయ దొరికినట్టు.

Like a monkey with a cocoanut.

(See No. 712.)

Cannot use it, but won't give it up.

Like the dog in the manger, he will neither do nor let do.

718. కోతికి జల్తారు కుల్లాయి పెట్టినట్టు.

Like putting a gold-laced cap on a monkey's head.

(See Nos. 574, 712.)

719. కోతి చేతి పామువలె.

Like a snake in a monkey's paw.

Jaeko is afraid of it, but won't let it go.

720. కోతి చేతి పూల దండ.

A garland of flowers in a monkey's paw.

(See Nos. 574, 712.)

A good thing thrown away on a stupid person.

721. కోతి విడికిలి.

A monkey's fist.

Not letting go any thing in its grasp.

Applied to obstinacy.

722. కోతి పుండు బ్రహ్మరాక్షసి.

A sore is a she-demon to a monkey.

- Making a great fuss about nothing.

TELUGU PROVERBS.

723. కోటి గురువింద సామ్యము.

Like the monkey and the Guruvinda.

(See No. 717.)

The seed of the Guruvinda (Abrus Precatorius) is a small pretty black and red seed.

724. కోన కావలి.

[Placing] a guard over a forest.

Attempting impossibilities.

725. కోమటి నిజము.

A Kômaṭi's truth.

(See No. 715—For Kômaṭi see No. 712.)

726. కోమటి పిరికి, కొట్టితే పురికి.

A Kômaṭi is a coward; if you hit him, he runs away.

(For Kômaṭi see No. 712.)

727. కోమటి యిల్లు కాలినట్టు.

Like the burning of a Kômaṭi's house.

A heavy loss.

728. కోమటి విశ్వాసము.

The faith of a Kômaṭi.

(See No. 715—For Kômaṭi see No. 712.)

Faithlessness.

729. కోమటి సాక్ష్యము.

A Kômaṭi's evidence.

A story is told of a Kômaṭi who, when asked to identify a horse about which a Musalman and Hindu were quarrelling, said the forepart of it looked like the Musalman's horse and the hindpart like the Hindu's.

ఆంధ్రలోకోక్తిచంద్రిక.

730. కోలలేని పెట్టు, తాడులేని కట్టు.

A blow without a rod, a bond without a rope.

(See No. 775.)

A sudden and unaccountable calamity.

731. కోళ్లకు రెక్కలూ తాళ్లకు చండ్లూ పున్నట్టు.

Like the wings of fowls, and the flower-stalks of palmyra trees.

(See No. 1053.)

Domestic fowls make no use of their wings, and the flower-stalk (spadix) of the palmyra (See No. 290.) bears no fruit.

Useless possessions.

732. కోళ్ల బేరానకు వెళ్లి కోటలో కబుర్లు అడిగినట్టు.

Going to sell fowls and asking the news in the fort.

(See Nos. 505, 1255, 1256, 1257, 1456.)

A meddling rascal.

733. కోవెల పోయి కొమ్మ యెక్కినట్టు.

When the cuckoo flew it only mounted a branch.

(See No. 715.)

ఖి.

734. ఖాజీని ఖాజీగా ఖాజీని ఖాజీగా చేస్తాడు.

He makes the great, mean; and the mean, great.

The power of God.

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735. గంతకు తగిన బొంత.

Like packsaddle, like quilt

(See Nos. 1231, 1232, 1233, 1242, 1243.)

Like pot, like cover. (Dutch.)*

736. గంధపాడిలో బూరగ పట్టినట్టు.

Like blowing a horn into perfumed powder.

Gandhapodi is thrown over one another by the relations of the bride and bridegroom at Hindu marriages.

737. గంప శిడి కాదు, గాలపు శిడి.

It is not the basket, but the hook.

(See Nos. 255, 1222, 1722, 1727.)

Gampala Sidi is the hook used in the swinging festival (Charak Paja) and *Gampa Sidi* is a basket sometimes used instead of the hook.

Applied to a very difficult task.

738. గచ్చ పొద మీద యిసుక వేళి కయ్యానికి పిలుస్తున్నది.

Throwing sand on a thorn bush and asking it to fight.

(For *Gachcha* see No. 524.)

Done by a Xantippe who could get no one to quarrel with.

* Zoo pot, Zoo Aakul.

అంధలోకోక్తిచంద్రిక.

739. గజ కచ్చప పోరు చందము.

Like a fight between an elephant and a tortoise.

740. గట్టివాడే గాని, కడుపు మాత్రము గుల్ల.

He is a clever man no doubt, but his belly is hollow.

An ironical phrase.

The word rendered *clever* also means "solid." The expression *his belly is hollow* is equivalent to "empty-headed."

741. గట్టి విడిచి పెట్టి పొట్టుకు పోరాడినట్టు.

Like leaving the grain, and fighting for the husk.

742. గట్టు చేరిన వెనక పుట్టివానితో పోట్లాడినట్టు.

Like fighting with the ferry-man after getting over the river.

The river past, the saint forgotten. (Spanish.)^{*}

The peril past, the saint mocked. (Italian.)[†]

743. గడ్డం వపనముచ్యతే.

My beard will be fit for shaving.

Said by a goat to a lion which he threatened to devour to fulfil a vow.

744. గడ్డ తిన్నా కంపే, పాయ తిన్నా కంపే.

If you eat the root [of garlick] there is a smell, if you eat a clove of it there is a smell.

Whether you do a little evil or much, it is alike bad.

^{*} El río pasado, el santo olvidado.

[†] Passato il punto, gabbato il santo.

745. గడ్డపలుగులు గాలికి కొట్టుకొనిపోతూ వుంటే, పుల్లాకు నా పని
యేమి అన్నదట.

When the crowbars were blown about by the wind, the leaf-platter said "What is to become of me?"

Pullaku is a cast away leaf-dish which has been once used.

A mean person thinking of his own loss when his superiors are suffering.

746. గడ్డపలుగులు మింగి శొంఠి కషాయాలు తాగినట్టు.

Swallowing crowbars and taking ginger draughts.

An insufficient remedy.

747. గడ్డము కాలి పైకడు యేడుస్తూ వుంటే, చుట్టకు నిప్పు యివ్వుని
పైకడు వెంబడించినట్టు.

When one man was crying out that his beard was on fire another followed him asking him for a light for his cigar.

If my beard is burnt, others try to light their pipes at it. (Turkish.)

748. గతిలేనమ్మకు గంజీ పానకము.

Rice water is a rich drink to a poor lady.

Panakam is a rich beverage made of expensive materials.

749. గతిలేనమ్మకు మతిలేని మొగుడు.

A helpless woman will get a foolish husband.

ఆంధ్రలో క్షత్రియ చంద్రిక

750. గబ్బిలము ఆకాశము పడకుండా పట్టుకొంటాననుకొన్నట్టు.

**Like the bat which thinks it holds up the sky and keeps
it from falling.**

(See No. 1255.)

Said of a man who thinks everything depends on himself.

751. గరుడాయ లెస్సా అంటే, శేషాయ లెస్సా అన్నట్లు.

“How are you Garuḍa ?” said the snake Śēsha, “How are you Śēsha ?” replied the kite.

Śeṣha took advantage of his position on the wrist of Śiva to address Garuḍa, the sacred kite of Viṣṇu, in an impertinently familiar manner, to which Garuḍa was compelled to submit.

A mean person taking advantage of his influence with a great man, to treat his betters with insolence.

752. గాండ్లవాని ఆశ గోతమున్ను పట్టదు.

The oil-crusher's greediness cannot be contained even in a sack.

But little oil is extracted from a large quantity of seed.

753. గాజుల గుదికి రోకలి పూనినట్లు.

Like using a rice-pounder for [carrying] a bunch of glass bracelets.

When put down, the weight of the stick would break the bracelets.

A foolish action.

TELUGU PROVERBS.

754. గాజల బేరము భోజనానకు సరి.

By trading in glass bracelets a bare subsistence only can be obtained.

Because so many break.

Applied to any business which is attended with heavy losses.

755. గాడిదె గంపెడు పూక తిన్నది అన్నట్టు.

Like saying that a donkey has eaten a basketful of husk.

Nothing wonderful.

756. గాడిదె గత్తర.

A donkey's row.

A noisy brawl.

*Nothing passes between asses but kicks. (Italian.)**

757. గాడిదెపిల్ల కోమలము.

The mildness of a young donkey.

Seemingly good but really useless.

758. గాడిదె పుండుకు బూడిదె మందు.

Ashes are the remedy for a deep ulcer.

Severe measures must be used with the incorrigible.

Desperate ills require desperate remedies. (French.)†

759. గాడెకింది యెలుక గాడెకింద బ్రతుక వలెనుగాని, మరియెక్కడ బ్రతుకుతుంది.

The rat below the corn bin must live below the corn bin, where else can it live?

Said of an idle parasite.

* Tra asina e asina, non carbon se non calci.

† Aux grands-maux les grands remèdes.

ఆంధ్రలోకోక్తిచంద్రిక.

760. గాదెనిండా బియ్యము వుంటే, కరువునా కాలానా నా భార్యనూ
పిల్లలనూ నేనే రక్షిస్తానన్నాడట.

He said that he himself would support his wife and family
in dearth and in plenty, so long as the bin was full of
corn.

761. గానుగ రోట్లో చెయ్యి పెట్టి పెరుమాళ్ల కృప అన్నట్టు.

Putting your hand into an oil press, and saying "The favour
of Perumâl (Vishnu) be upon me."

(See No. 757.)

Tempting Providence.

Put your finger in the fire, and say 'twas your ill fortune.

762. గానుగాపే గానుగాపే నీవు కూర్చున్న పనేగదా నూనె పోయ్యడము.

O oil-woman ! oil-woman ! you pour out the oil as finely as
you sit.

Said to a cheat.

763. గాము సోకినట్టు.

As though possessed of a devil.

764. గారాబము గొల్లెకు యేడ్చిస్తే, వీపు దెబ్బలకు యేడుస్తున్నది.

You are teasing me and crying for cakes and your back is
crying for a whipping.

Said by a father.

765. గాలికి పుట్టి ధూళికి పెరిగినట్టు.

Born of the wind, and reared up by the dust.

Said by parents to an ungrateful son, or by a benefactor to an
ungrateful dependant.

TELUGU PROVERBS.

766. గాలికి పోయిన పేలపిండి భగవదర్పితమన్నట్టు.

Offering to God the flour which had been blown away by the wind.

Let that which is lost be for God.

What the abbot of Dumba cannot eat, he gives away for the good of his soul. (Spanish.)

767. గాలిలో దీపము బెట్టి దేవుడా నీ మహిమ చూపుమన్నట్టు.

Having put the lamp in the wind, he prays "O God! show thy power."

(See No. 761.)

768. గాలి వానా వస్తే కథే మానుతుంది.

When a storm comes, the story ceases.

A sudden stop to anything.

769. గింజలు ముత్తము, పిట్టలు పన్నిద్దుము.

Three bushels of grain for twelve bushels of birds.

770. గుండ్రాయి దాస్తే, కూతురి పెండ్లి నిలుచునా.

If you hide the grinding stone will the daughter's marriage be stopped?

A round grinding stone or pestle is used in marriage ceremonies.

A trifling hindrance put in a man's way will not divert him from his purpose.

771. గుండ్లు తేలి బెండ్లు ముణిగినట్టు.

Bullets floating, Bendu sinking.

Bendu is the *Æschynomene Indica* from which pith hats, models, &c. are made.

The order of nature reversed.

ఆంధ్రలోక్తోక్తిచంద్రిక.

772. గుడి పాము కరిచినట్టు, గంగిగోవు పొడిచినట్టు.

The bite of the temple-snake, the goring of the sacred cow.

An injury is none the less, though it be inflicted by a relation or friend.

773. గుడిమింగే వానికి గుల్లో లింగము పుట్రవడియము.

To him who swallows the temple, the lingam in it is a sugar-plum.

(See Nos. 447, 884, 1008.)

774. గుడిలో గంట పోతే, నంబికేమి లోటు.

The temple bell be lost what does it matter to the priest-ling ?

A hireling cares not for the property of his master.

775. గుడి వచ్చి మీద పడ్డట్టు.

Like a temple coming and falling on you.

(See No. 730.)

An unexpected calamity.

776. గుడ్డి కన్నా మెల్ల మేలు.

A squint eye is better than a blind eye.

(See Nos. 312, 314, 1300.)

Of two evils choose the least.

777. గుడ్డి కన్ను మూశినా వకటే తెరిచినా వకటే.

It matters not whether the blind eye is open or shut.

A useless man's absence is as good as his presence.

778. గుడ్డి గుర్రానకు పండ్లు తోముతున్నాడు.

He is cleaning the teeth of a blind horse.

Unprofitable employment.

He is teaching a pig to play on a flute.

779. గుడ్డి నక్క పురిన పడ్డట్టు.

Like the blind jackal falling into the snare.

780. గుడ్డి మామగారా నమస్కారమయ్యా అంటే, రంధికి మూలమా
రంకుల కోడలా అన్నాడట.

When she said "I salute you, O blind father-in-law!" he replied "Is this the commencement of strife? O adulterous daughter-in-law!"

(See No. 72.)

Let him that has a glass skull not take to stone throwing. (Italian.)

781. గుడ్డి యెద్దు జొన్న చేన పడ్డట్టు.

Like a blind bullock going into a field of millet.

Not able to get much out of it.

782. గుడ్డివాడెరుగునా కుందనపు చాయ.

Can a blind man discern the colour of pure gold?

An uneducated man cannot judge of the attainments of the learned.

A blind man is no judge of colours. (Italian.)

A pebble and a diamond are alike to a blind man.

783. గుడ్డు వచ్చి పిల్లను యెక్కిరించినది.

The egg made faces at the chicken.

(See No. 790.)

Mocking and mimicking a superior.

784. గుణము మానవే గూటాల పోలీ అంటే, నా మనుషయినా మాను
తానుగాని వా గుణము మానను అన్నదట.

When Gūtāla Pōli was told to amend her ways, she said she would rather break off the match.

Obstinate behaviour. Stubborn conduct.

* Chi ha testa di vetro non faccia n' assai.

† Il cieco non dee giudicar dei colori.

ఆంధ్రలోకోక్తిచంద్రిక.

785. గుమ్మడికాయ పొయ్యే దారి యెరగదు, అవగంజ పొయ్యే దారి అట్టే పట్టి చూస్తాడు.

He does not know the way the pumpkin goes, but troubles himself to find the way the mustard seed goes.

(See No 741.)

786. గుమ్మడి కాయల దొంగ అంటే, తన బుజాలు తానే పట్టి చూచుకొన్నాడట.

When the thief who stole the pumpkin was spoken of, he felt his shoulders.

Thinking some mark might have been left.

(See No 1487.)

A guilty conscience needs no accuser.

He that has a muckle nose thinks ilka ane is speaking o't. (Scotch.)

787. గుమ్మళ్లు కుళ్ళినవి ఆవాలు అల్లినవి.

The pumpkins have become rotten, the mustard plants have spread.

Said when the base and wicked rise in power and the great and good disappear.

788. గురువింద గింజ తన యెరుపేగాని ముడ్డి కింది నలుపు యెరగదు.

The Guruvinda seed knows its redness, but not the blackness of its lower part.

(See No. 179.—For Guruvinda see No. 723.)

A man values himself highly, but does not know his own defects.

No one sees his own faults. (German.)

789. గురువుకు పంగనామాలు పెట్టినట్టు.

To put Panganâmams on your Guru.

To outwit him.

Panganâmam is a very large *Nûmam*, the sectarial mark worn on the forehead by Vaishnavas.

TELUGU PROVERBS.

790. గురువుకు మించిన శిష్యుడు.

A disciple greater than his Guru.

(See No. 788.)

Said of an insolent fellow.

791. గురువుతో గుడ్డులాటా.

May a man fight with his Guru ?

792. గురువు మాట మీరరాదు, గడ్డపార మింగరాదు.

You should not transgress the^o commandment of your Guru,
nor swallow a crowbar.

The first is as bad for you as the second.

793. గుర్రము గుడ్డిదయినా దాణాలో తక్కువ వుండదు.

Although the horse be blind, he won't eat less corn.

Supporting a useless person.

*A bad horse eats as much as a good one. (Danish.)**

794. గుర్రము చచ్చినదిగాక గుంట తవ్వ పైక రూక.

In addition to the horse's death, a fanam [must be paid]
for digging a pit [to bury it in].

(For Fanam see No. 615.)

Loss upon loss.

After one loss come many. (French.)†

795. గుర్రమును తిన్న కుక్క అదేమి బ్రతుకును.

How can a dog which has eaten a horse live ?

796. గుర్రము వలె కుక్కను పెంచి రెడ్డి తానే మొరిగినాడట.

The Reddi fed his dog like a horse, and barked himself.

To pay a servant extravagantly and do his work yourself.

* En and Hest aeder saa meget som en god.

† Apra perdre perd on bien.

ఆంధ్రలోకోక్తిచంద్రిక.

797. గుర్రానికి గుగ్గిళ్లు తిన నేర్పవలెనా.

Must one teach a horse to eat boiled gram ?

(See No. 826.)

Teach your grandmother to suck eggs.

798. గుర్రానికి తోక వుంటే తానే విసురుకొంటుందిగాని, సావిట్లో వుండే
గుర్రాలకన్నిటికీ విసురుతున్నదా.

If the horse has a tail, it drives away its own flies ; does it
drive away the flies from all the horses in the stable ?

(See No. 445.)

Said when a selfish person is exalted.

An ill man in office is a mischief to the public.

799. గుళ్లో దేవునికి నైవేద్యము లేకుంటే, పూజారి పులిహోరకు యేడ్చి
నాడట.

While the idol in the temple was in want of Naivēdyam,
the priest cried for Pulihōra.

(See Nos. 227, 980, 1781, 1706.—For Naivēdyam see No. 2.)

Pulihōra is a more expensive offering prepared with acid.

800. గువ్వ గూడెక్కెను, అవ్వ మంచమెక్కెను.

The owl took to its nest, the grandmother took to
her bed.

801. గూనికి తోడు గుర్రపు వాయువు.

A humpbacked man with convulsions.

(See Nos. 1753, 1830.)

802. గూనివాడు పడుకొనేవల్ల గూనివానికే తెలుసును.

The humpback alone knows how he can lie comfortably.

(See No. 1419.)

Every man knows best where his own shoe pinches. (Sic.)

803. గృహప్రవేశముకు వెళ్లుతూ గుడ్ల గూబను తోడుతీసుకొని పోయినట్టు.

Like taking an owl with you to the ceremony of entering a new house.

(See Nos. 310, 1459.)

Grihapravēśa is a ceremony only to be performed at an auspicious hour and in the absence of every bad omen. The owl is a peculiarly bad omen.

Keeping company with your ill-wishers.

804. గొంతు కోశేవాడు కత్తి యేమారునా.

Will a cut-throat forget his knife ?

805. గొడారివాని వద్ద తోలు కొన్నట్టు.

Like buying leather from a shoemaker.

Purchasing at unreasonable prices. The shoemaker buys his leather to make up, not to retail to others.

806. గొడ్ల కాచేవాణ్ణి కొట్టనివాడున్ను, గొర్రెల కాచేవాణ్ణి తిట్టనివాడున్ను లేడు.

There is no person who has not struck a herdsman, or abused a shepherd.

Despised people.

807. గొడ్డాలికి యేమి తెలుసును బిడ్డ నెప్పులు.

What does the barren woman know of the pains of childbirth ?

808. గొడ్డుపోతు యేమి యెరుగురా బిడ్డ చవి.

What does the barren woman know of the pleasure of having children ?

He who has no children knows not what is love. (Mama.)

* Chi non ha figliuoli, non sa che cosa sia amore.

ఆంధ్రలోకోక్తిచంద్రిక.

809. గొడ్డువాడు గొడ్డుకు యేడ్చిస్తే, గొడారివాడు తోలుకు యేడ్చినాడు.

When the owner cried for the cow [he had lost,] the shoe-maker cried for the hide.

(See Nos. 830, 1453.)

It is an ill wind that blows nobody good.

810. గొరగగా మిగిలినది జట్టు.

After shaving, all that is left is the top-lock.

To sponge on another until he has nothing left.

After shaving there is nothing to shear. (Telugu.)

811. గొర్రె కొవ్వితే గొల్లవాడికే లాభము.

If the sheep gets fat, it is for the benefit of the shepherd.

If the servant does in a huff more work than he is told, it is for the benefit of his master. The term translated gets fat also signifies " becomes proud."

812. గొర్రె కోశేవాణ్ణిగాని నమ్మదు.

The sheep only trusts him who cuts its throat.

The simple and unwary only trust their deceivers.

813. గొర్రెను తినేవాడు పోతే, బర్రెను తినేవాడు వచ్చినట్టు.

When the man who ate sheep went, a man who ate buffaloes came.

Parting with one rascal and getting a greater scoundrel in his place.

814. గొర్రెలలో తోడేలు జొరబడ్డట్టు.

Like a wolf rushing in among sheep.

Easy prey

* Dopo il ladro non ci è più che tostate,

815. గొల్లవాడి కొమ్ము యెచ్చనూ యెచ్చదు, తగ్గనూ తగ్గదు.

The shepherd's Kâvadi neither rises nor sinks.

Because he does not swing his pots on each end.

(For *Kâvadi* see No. 508.)

The fortunes of a sheep-farmer are subject to sudden reverses.

Applied to a precarious mode of living.

816. గొల్లవారింటి పెండ్లి తెల్లవారింది.

The morning dawns before the shepherds' marriage is begun.

They have so many disputes that nothing can be settled.

817. గోంగూరలో చింతకాయ వేశినట్టు

Like mixing unripe tamarinds with Gôgu greens.

Gôgu or *Gôngûra* is the Hibiscus Cannabinus.

A combination of evil persons.

818. గోచికి పెద్ద, అంగవస్త్రముకు చిన్న.

Too big for a clout, too small for a body-cloth.

Neither one thing nor the other.

Too little and too much spoils everything. (Danish.)*

Not too little, not too much. (German.)†

819. గోచి పాతల రాయడు దొంగల మిండడు.

Mr. Clout-Ragamuffin is the robbers' master.

(See No. 9.)

He that has nothing is frightened at nothing.

There is no stripping a naked man. (German.)‡

* For meget og for lidt forlægger alting.

† Nicht zu wenig, nicht zu viel.

‡ Einen Nackten kann man nicht ausziehen.

ఆంధ్రలోకోక్తిచంద్రిక.

820. గోట మీటితే పాచ్యే పనికి గొడ్డలి యెందుకు.

Why an axe for that which can be done with a fillip of the nail?

(See Nos. 815, 829, 1429.)

Unnecessary labour.

821. గోడకు పెట్టిన సున్నమూ, లంజకు పెట్టిన సొమ్మూ.

Lime put on a wall, money given to a harlot.

No return.

822. గోడ పెట్టూ, చెంప పెట్టూ.

A slap in the face for knocking one's head against the wall.

(See Nos. 828, 926.)

Misfortunes seldom come alone.

823. గోడ మీది సున్నము విడయములోకి పనికి వచ్చునా.

Will the chunam on the wall be fit for betel leaf? .

A little fine chunam (lime) is commonly eaten with betel.

Said of a man who does not serve his friends.

824. గోడ వుంటే చిత్రము వ్రాయ వచ్చును.

If there is a wall you can draw on it.

825. గోనెలకంటే గోతాలు మెండు.

There are more small sacks than big ones.

826. గోరంత వుంటే, కొండంత చేస్తాడు.

When it is as small as a finger nail, he makes a mountain of it.

To make a mountain of a mole-hill.

827. గోరీకాడి నక్క-వత్తు.

Like a jackal at a tomb.

A tantalizing position, as he cannot get into it.

Like a cat round hot-milk.

828. గోరుచుట్టు పయిన రోశటి పోటు.

A blow with a pestle on a whitlow.

(See Nos. 822, 823.)

829. గోవులను కోశి చెప్పలు దానము చేశినట్టు.

Like killing cows and giving away sandals [made of the hide.]

(See No. 876.)

Steal the goose, and give the giblets in alms.

830. గోవులేని వూళ్లో గొడ్డుగేదె శ్రీ మహాలక్ష్మి.

A barren buffalo is the emblem of Mahā Lakshmi, in a village where there are no cows.

(See Nos. 1412, 1413.)

Mahā Lakshmi is the goddess of fortune.

The one-eyed is a king in the land of the blind.

831. గ్రామశాంతికి బోడితల.

[Shaving] a bald head, to [propitiate] the village goddess.

No other will submit to the ignominy.

832. గ్రాసము లేని కొలువు.

Work without pay.

Work not paid for is ill done.

Work done expects money. (Portuguese.)

ఘ.

833. ఘంటాకర్ణునికి అష్టాక్షరీపుపదేశం చెయ్యబోయినట్టు.

Like attempting to teach Ghanṭākarna the Ashtākshari.

Ghanṭākarna (Bell-eared) is the name of an attendant on Śiva.

Ashṭākshari is a sacred formula used in the worship of Vishnu, composed, as the word denotes, of eight syllables (ఓం నమోనారాయణాయ.)

చ

834. చంకపిల్ల జారిపడేటట్టు మాట్లాడుతాడు.

He speaks so as [to cause one] to let the child drop from the arms and fall.

(See Nos. 1. 5. 326.)

A deceiver.

A honey tongue, a heart of gall.

Bees that have honey in their mouths have stings in their tails.

835. చంట్లో యెముకలు యేరినట్లు.

Looking for bones in a woman's breast.

(See No. 3123.)

A minute investigation.

836. చక్కగా కూకోరా చాకలనాయడా అంటే, విన్నావటోయి
యీడిగనాయడా మంగలనాయడి సరసము అన్నాడట.

"Sit properly Mr. Washerman" said one, "Mr. Toddy-drawer, do you hear Mr. Barber's joke ?" said the other.

Chaffing between *Sāśanis*, who are Vaishnava converts from all castes.

TELUGU PROVERBS.

837. చక్కదనానకు లొటిపిట, సంగీతానకు గాడిదె.

For beauty, a camel ; for singing, an ass.

838. చక్కిలాలు తింటావా, చల్దీ తింటావా అంటే, చక్కిలాలూ తింటాను, చల్దీ తింటాను, అయ్యతోటి వేడి తింటాను అన్నాడట.

When [the guest] was asked whether he would take biscuits, or cold breakfast, he replied that he would take both, and hot breakfast too with the good man of the house.

Applied to an ill mannered glutton.

The first cut, and all the loaf besides.

839. చక్కెర పూత పూశిన విషము.

Poison covered with sugar.

(See Nos. 4, 5, 894.)

*A flattering speech is honied poison. (Latin.)**

Sugared words generally prove bitter. (Spanish.)†

840. చచ్చిన చారమేకపాలు పోయిన బోళిముంటెడు.

The milk given by the streaked goat which is dead filled the lost pot with a piece out.

(See Nos. 841, 1631.)

841. చచ్చినవాని కండ్లు వేరెడు.

A dead man's eyes are very broad.

(See Nos. 840, 1631.)

Lavishing praises on the dead which were not bestowed on the living.

* Mellitum venenum, blanda oratio.

† Palabras azucaradas por mas son amargas.

ఆంధ్రలోకోక్తిచంద్రిక.

842. చచ్చినవాని పెండ్లికి వచ్చినంత కట్నము.

Any quantity of presents must suffice at a dead man's marriage.

When a marriage takes place, presents of cloths are sent to the bride and bridegroom by their relations. Return gifts of about equal value are made shortly after the marriage. Should the bridegroom, however, die during the ceremonies, no presents are returned, and no complaints are therefore made regarding the value of those received.

843. చచ్చేదాకా బ్రతికి వుంటే పెండ్లి చేస్తానన్నట్టు.

If you live until I die, I'll get you married.

A jocular saying.

844. చచ్చేవానికి సముద్రము మోకాలి బంటి.

The sea to a desperate man is as [shallow water only up to] his knees.

Men in despair fear nothing.

Despair gives courage to a coward.

845. చదవ నేర్తువా వ్రాయ నేర్తువా అంటే, చదవా వ్రాయా నేరనుగాని చించ నేర్తును అన్నాడట.

When asked whether he could read and write, he said, "I can't read or write, but I can tear."

846. చదవ వేస్తే, వున్న మతి పోయినది.

When set to read, the [little] sense he had left him.

(See Nos. 492, 681, 1587.)

Making bad worse

John has been to school to learn to be a fool. (French.)

847. చదివినవాని కన్నా చాకలవాడు నయము.

A washerman is better than an educated person.

The washerman, though illiterate, invariably distinguishes the clothes belonging to different people by putting certain marks on them, but many of the educated cannot discern between good and evil.

848. చదివేది రామాయణము, పడగొట్టేవి దేవస్థలాలు.

He reads the Rāmāyaṇa, and knocks down temples.

(See No. 841.)

Much religion. but no goodness.

849. చదువు మా యింట లేదు, సంధ్య మా వంశాన లేదు.

There is no learning in my house, nor performance of Sandhya in my family.

Said by an uneducated and irreligious Brahman.

850. చద్దికంటే వూరగాయ ఘనము.

The best part of the cold food is the pickle.

851. చద్దికూడు తిన్నవ్వు మొగుడి ఆకలి యెరగదు.

The wife who has eaten breakfast [at home] does not think of her husband's hunger.

Little knows the fat sow what the lean one means.

The full belly does not believe in hunger. (పొలము.)

852. చద్ది తెచ్చుకొన్న బ్రాహ్మణుడా భోజనము చెయ్యి.

O Brahman ! if you have brought food, eat it.

Said to a selfish man who bores others by talking everlastingly of his own concerns.

ఆంధ్రలోకోక్తిచంద్రిక.

853. చన్నీశ్లయినా చల్లాచూకొని తాగ వలెను.

Even cold water should be drunk slowly.

(See No. 177.)

There is a pun here on the word చల్లాచూకొని which also means "having cooled."

Nothing should be done hastily

Good and quickly seldom meet.

Haste trips up its own heel.

854. చలిపందిటి కుండలకు తూట్లు పొడిచినట్టు.

Like making holes in the pots in a water-shed.

The water-shed in India corresponds to the drinking-fountain in Europe.

A despicable trick.

855. చలిపందిటి కుండలలో రాళ్లు వేసినట్టు.

Like throwing stones at the pots in a water-shed.

(See No. 854.)

856. చల్లకు వచ్చి ముంత దాచుకొన్నట్టు.

Coming to beg buttermilk and hiding the cup.

(See Nos. 20, 1608, 1798.)

Pride with poverty.

Pride and poverty are ill met yet often together.

857. చనక అయితే బాజారుకు వస్తున్నది.

When cheap it comes to the bazar.

(See No. 270)

TELUGU PROVERBS.

858. చవక దూబరదిండికి కారణము.

Cheapness causes extravagance.

A good bargain is a pick purse.

*What is not needed is dear at a farthing. (Latin.)**

859. చస్తానని చద్ది అన్నము తింటే, చల్లగా నిద్ర వచ్చినదట.

Saying she would die (kill herself) she made a great breakfast and had a fine sleep.

A trick to get a good meal, as she said it was to be her last.

860. చా అంటే, తూ అనలేడు.

When one says "cha" (and), he cannot answer "tu" (but).

(See No. 816.)

861. చాకల అత్తా, మంగల మామ

A washerwoman of a mother-in-law, a barber of a father-in-law.

A man abusing his wife's parents.

862. చాకలవాని భార్యకు మంగలవాడు విడాకు యిచ్చినట్టు.

Like the barber's giving a written divorcement to the washerwoman's wife.

863. చాప చిరిగితే చదరంత అయినా పుండకపోతున్నదా.

Although the mat be torn, will there not be found in it as much as a school boy's mat?

Gadaru is a very small square mat.

Every thing can be brought to some account.

Nothing so bad as not to be good for something.

* Quod non equus est, asine carum est.

ఆంధ్రలోకోక్తిచంద్రిక.

864. చాలీ చాలనందుకు చాకింట గుడ్డలు శానా వున్నవి.

If you have not quite clothes enough, there are plenty at the washerman's.

Alluding to the habit which obtains among the natives of India of hiring other people's clothes from the washermen.

865. చావటి ముందరి కొంప కదవా పుల్లలకు సరి.

A thatched hut opposite a Court-house, is used up for bonds.

Bonds were formerly always written on Palmyra leaves, such as are used for thatching.

866. చావా చావడు, మంచమూ వదలడు.

He would neither die nor give up his bed.

867. చావా చావనివ్వడు, బ్రతకా బ్రతకనివ్వడు.

He will neither allow me to die nor to live.

Perpetual worrying.

868. చావుకు పెట్టితే గాని, లంఖణాలకు తెగదు.

He won't fast unless told that his life is in danger.

869. చావుకు మళ్లీ చావు వస్తుందా.

Does death come more than once ?

870. చావు తప్పి కన్ను లొట్టపోయినట్టు.

Escaping death, but losing an eye.

871. చింత చచ్చినా, చింత పులుసు చావదు.

The tamarind may be dried, but it loses not its acidity.

Retaining vigour of mind though weakened in body.

872. చింతా చిగిరింత యేపు.

The growth of the tamarind and the burgrass.

The tamarind grows slowly, the *Chigirinta* (*Panicum Verticillatum*) shoots up very rapidly and soon withers.

(See No. 373.)

Slow and sure.

873. చికిలింత ఐశ్వర్యం.

Grass-like prosperity.

(See Nos. 310, 341.)

(For *Chikilinta* see *Chigirinta* in No. 373.)

874. చిక్కి శిగిలించేటంతకన్నా, వెళ్లి వెక్కిరించేది మేలు.

It is better to go and mock another, than to whine when you are caught.

875. చిచ్చాయ చిచ్చాయ అంటే, సందాయె సందాయె అన్నట్టు.

One cried out "Fire! Fire!" and another "Now's the time! Now's the time!"

The cry of *Dvārapūḍi* robbers on a certain occasion when they had set fire to a village, which they had long been unable to plunder on account of the wariness of the inhabitants.

876. చిత్త చిత్తగించి స్వాతి దయచేసి విశాఖ విశిరి కొట్టకుంటే, వీసానికి పుట్టెడు పండుతాను అన్నదట.

"If Chitta is kind, if Svāti shows favor, and if Viśākha does not blow too much, I will produce a Putti [of corn] to a Visam [of land]" said [the field].

Chitta and *Svāti* are the 14th and 15th lunar mansions, in which rain is expected. *Viśākha* is the 16th lunar mansion in which high winds are common.—*Putti* is a corn measure of 500lbs. *Visam* is the fraction $\frac{1}{16}$ —here the 16th part of a *Gunṭa*, a land measure equal to $\frac{1}{16}$ of an acre.

Calm weather in June sets corn in tune.

*A shower in July, when the corn begins to fill,
Is worth a plough of oxen, and all belongs there till.*

Dry August and warm doth harvest no harm.

ఆంధ్రలోకోక్తిచంద్రిక.

877. చిత్తము శివునిమీద, భక్తి చెప్పులమీద.

He has a mind to worship Śiva, but his thoughts are on his shoes (left outside the temple).

878. చినపేరితాడు తెగితే, పెదపేరితాడు అప్పుడే తెగుతుంది.

If China Pêri's marriage-cord be broken, Peda Pêri's will be broken at the same time.

The *Tadu* is the cord tied round a bride's neck. To it is attached the gold *Tâliboffu*, answering to the wedding ring. When a woman becomes a widow the cord is broken.

Said by one fellow wife to the other.

Both in the same boat.

879. చిన్నక్క చిలక, పెద్దక్క గిలక, చూస్తే చుక్క, రేగితే కుక్క.

The younger sister is a parrot, the elder sister is a rattle; when you look at them they are like stars; when angry they are like dogs.

880. చిన్నపామునయినా, పెద్ద కర్రతో కొట్ట వలెను.

Though the snake be small, you must hit him with a big stick.

881. చిన్నమూ కావలె, చిదరా కావలె, మేలిమి కావలె, మెడ తిరగవలె.

The ornament must be one Chinnam or less in weight, of pure gold, and must go round the neck.

A *Chinnam* is a weight equal to the ninth part of a pagoda (No. 614).

Wishing to get a good thing and to pay little for it.

882. చిక్క తన ముడ్డేగాని యెదకి ముగ్గు కోనదు.

A parrot likes to be petted itself, but not to see others petted.

Applied to a selfish person.

TELUGU PROVERBS.

883. చిలక ముక్కున దొండపండు వున్నట్టు.

Like a Donda fruit in a parrot's beak.

The reverse of No. 574 q. v.

884. చిలుము వదిలితే, ఛిద్రం వదులుతుంది.

When the "tin" goes, household broils disappear.

Chilumu is properly rust on other metals than iron ; it is a slang term for money.

885. చిల్లిపేరే తూటు.

The name of a hole is a hole.

Said of persons contradicting each other, though really driving at the same end.

886. చీకట్లో జీవరత్నము.

A brilliant gem in the darkness.

(See No. 645,)

A bright exception among a bad lot.

887. చీవరకట్టకు పట్టుకుచ్చు కట్టినట్టు

A silk tassel to a broom.

(See No. 1828.)

The grand appearance of a worthless person.

A leaden sword in an ivory scabbard.

888. చీర కట్టినవ్వు శృంగారము చూడు, గుడ్డ కట్టినవ్వు కులుకు చూడు.

Look at the finery of the well dressed and the strut of the poorly dressed woman.

ఆంధ్రలోకోక్తిచంద్రిక.

889. చీర పిట్టకు దొమ్మ తెగులు.

A white louse with the staggers.

(See Nos. 815, 820, 1430.)

The Hindus' cure for the staggers is branding the flanks and legs with a ploughshare.

Applied to measures quite out of proportion to the necessities of the case.

890. చీర సింగారిం చేటప్పటికి పట్నమంతా చూరబోయినట్టు.

By the time he had finished equipping himself, the whole town was plundered.

(See No. 2060.)

Procrastination on the part of a boaster to conceal his cowardice or ignorance.

891. చుట్టమని చూడవస్తే, యింటివారంతా దయ్యాలై పట్టుకొన్నారట.

When he paid a visit to his relations, they all caught hold of him like devils.

To get something out of him.

892. చుట్టూ చూరుమంగళం, నడమ జయమంగళం.

The eaves are all in good order, and there is a joyful song in the court.

Expressive of prosperity.

893. చూచినది పాము కరిచినది మామిడి తొంగ.

What he saw was a snake, that which bit him was a mango stone.

After seeing the snake, he had trodden on a split mango stone which nipped his toe.

Flabbergasted with fright.

894. చూచినదెల్లా నుంకము, పాళినదెల్లా పంకము.

Every thing that is seen [is subjected to the payment of] duty; and every thing that is rotten [is thrown away in the] mud.

Excessive demands.

895. చూడగా చూడగా గుర్రము గాడిదె అయినది.

As he looked and looked the horse turned out a donkey.

(See No. 1030.)

By close inspection the true state is known.

896. చూడ చుంచెలుక, గోడలుతవ్వ పందికొక్కు.

To look at, it is like a musk rat, but to dig into walls it is like a bandicoot.

Insignificant in appearance, but having the power of doing much harm.

Little enemies and little wounds are not to be despised. (German)

897. చూడ చుట్టమూ, మొక్క దైవమూ లేదు.

No relation to visit or god to worship.

(See No. 1200.)

Utterly destitute.

898. చూడబోతే చుట్టాలు, రమ్మంటే నోపాలు.

If you visit them they are relatives, if you invite them to visit you they are angry.

* Kleine Feinde und kleine Wunden sind nicht zu verachten

ఆంధ్రలోకోక్తిచంద్రిక.

899. చూడ వచ్చిన వారికి శుక్రవారమేమి.

What is Friday to visitors ?

If a married woman goes away from a house on Friday, the Hindus say that the goddess of fortune quits the house with her. The above is an excuse made by a casual visitor, who wished to get away.

Lame excuses.

900. చెంబూ కంచమూ పోలే, ముఖము మీద కొట్టినట్టు ముంతా
మూకుడూ తెచ్చుకో లేనా.

If I lose my brass pot and bell metal dish, can I not beat you by getting others made of earth ?

A determined man will not be discouraged by difficulties.

901. చెట్టు అయి వంగనిది మాను అయి వంగునా.

If a tree won't bend when it is young, will it bend when it is full grown ?

If a man is not humble in his youth, will he grow meek in his old age ?

*Bend the tree while it is young. (Italian.)**

The old branch breaks if bent. (Danish.)†

"Bow down his neck while he is young." Ecclesiasticus xxx. 12.

902. చెట్టుకొట్టి పయికి తెచ్చుకొన్నట్టు.

Cutting a tree and letting it fall on one's self.

Bringing trouble on one's own head.

The fool hunts for misfortune. (French.)‡

* *Piega l'albero quando e giovane.*

† *Greenrel Green bryder naar den skal falles.*

‡ *Le fou cherche son malheur.*

TELUGU PROVERBS.

903. చెట్టు చెడే కాలానకు కుక్క మూతి పిందెలు పుట్టుతున్నవి.

When the tree is about to perish, it brings forth blasted fruit.

Applied to the first signs of the coming ruin of a bad man.

Coming events cast their shadows before them.

904. చెట్టు పెట్టిన వాడు నీళ్లు పోయ్యడా.

Will he who planted the tree not water it?

(See No. 1473.)

Will God not support the creatures of his hand?

Said by a man who has lost his means of support.

God never sends mouths but he sends meat.

905. చెట్టు ముందా, విత్తు ముందా అన్నట్టు.

Like asking whether the tree was first or the seed.

(See No. 2112.)

A problem that cannot be solved.

*Ask which was born first, the hen or the egg. (Italian.)**

906. చెట్టు యెక్కించి నిచ్చెన తీశినట్టు.

Making a man mount a tree and then taking away the ladder.

Treachery. Breach of faith.

907. చెట్టు యెక్కివాణ్ని యెందాకా తొయ్య వచ్చును.

How far can you push a man up a tree?

How long is a man to be assisted?

* Domandar chi nasce prima, l'uovo o la gallina.

ఆంధ్రలోకోక్తిచంద్రిక.

908. చెడిపోయిన బ్రాహ్మణునికి చచ్చిపోయిన ఆవును దానము చేసినట్లు.

Like offering a dead cow to an outcast Brahman.

Knock a man down, and kick him for falling.

*Him that falls all the world run over. (German.)**

All bite the bitten dog. (Portuguese.)†

909. చెడి స్నేహితుని యింటికి వెళ్లవచ్చునుగాని, చెల్లెలి యింటికి వెళ్ల కూడదు.

When you are ruined, you may go to your friend's house, but not to your sister's.

Friends are better in adversity than relations who envied you in prosperity.

Friends are the nearest relations.

Relationship gives rise to envy. (Latin.)‡

910 చెడేవాడు అబ్బడున్నాడు, మరి పిడికెడు తేరా దానము చేస్తాను అన్నాడట.

It is Abbadu who will be ruined, bring me another handful [of money,] I will give it in alms.

(See Nos. 3, 1288, 1290.)

Abbadu is a familiar term applied to a lad.

Hens are ay free o' horse corn. (Scotch.)

911. చెడ్డ చేనికి మూడు మంచెలా.

Will a field of withered corn require three watcher's sheds?

To drive off the birds.

(See No. 912.)

* Wer da fällt, über ihn laufen alle Welt.

† Ao cao morlido, todos o mordem.

‡ Cognatio movet invidiam.

912. చెడ్డ చేనికి యింటి వడ్లు పొంగలా.

What! Offering the house-rice to a spoilt field ?

(See No. 911.)

Pongali is a preparation of rice offered to the fields after the harvest. In this case the crop had failed and the offering had to be made from the old store. It was therefore a needless ceremony.

913. చెప్పినంత చేశేవారు శివునికన్నా వేరే యెవరూ లేరు.

Besides Śiva, there is no other who is as good as his word.

914. చెప్పిన బుద్ధి, కట్టిన చద్దీ నిలవదు.

Advice given [will be forgotten] ; and stale food tied up [in a bundle] will not keep.

Advice whispered in the ear is worth a jeer.

915. చెప్పుకింది తేలు.

A scorpion under a shoe.

A ruffian under restraint.

916. చెప్పుడు మాటలకన్నా తప్పుడు మాటలు నయము.

Lies are better than backbiting.

917. చెప్పులు తొడుగుకొన్న వానికి లోకమంతా తోలుతో కప్పబడ్డట్టు తోస్తున్నది.

To a man who wears sandals the whole earth seems to be covered with leather.

A man in comfortable circumstances does not realize the wants of others.

ఆంధ్రలోకోక్తిచంద్రిక.

918. చెప్పే వాడికి శిగు లేకపోతే, వినేవాడికయినా వివేకము వద్దా.

When the slanderer has no shame should not the hearer at least use discrimination ?

Should he not swallow it *cum grano salis* ?

*Though the speaker be a fool let the hearer be wise. (Spanish.)**

Hear the other side, and believe little. (Italian.)†

Every man's tale is gude till anither's be tauld. (Scotch.)

919. చెయ్యి చూపి అవలక్షణము అనిపించుకొన్నట్టు.

Pointing with the hand, and being called a luckless fellow.

(For *Avalakshayam* see No. 162.)

Indiscreetly accusing a person openly of something which you are not able to prove.

A fool's tongue is long enough to cut his own throat.

Hear, see, and say nothing, if you wish to live in peace. (Italian.)‡

920. చెరపకురా చెడేవు, వురకకురా పడేవు.

Ruin not others, lest thou be ruined thyself; run not, lest thou fall.

He falls into the pit who leads another into it. (Sanskrit.)§

921. చెరుకా బెల్లము పెట్టుమంటే పెట్టునా.

If you ask the sugar-cane to give you molasses will it do so ?

Strong measures must be used with stubborn folk.

922. చెరుకు తినడానకు కూలి యివ్వ వలెనా.

Is hire to be paid for eating sugar-cane ?

* Aunque el decidor sea loco, el escuchador sea cuerdo.

† Odi l'altra parte, e credi poco.

‡ Odi, vedi, e taci, se vuoi viver in pace.

§ Cae en la cueva el que otro á ella lleva.

TELUGU PROVERBS.

923. చెరుకు తీపి అని వేళ్లతో నమలవచ్చినా.

Because the sugar-cane is sweet are you to chew it with the roots ?

(See No. 320.)

Said of a greedy, grasping person.

*Milk the cow, but don't pull off the udder. (Dutch.)**

Give him an inch and he'll take an ell.

Give a clown your finger and he will take your whole hand.

924. చెరుకు వంకబోతే తీపు చెడునా.

Though the sugar-cane is crooked, will it lose its sweetness ?

(See Nos. 320, 371, 515, 571, 573, 622, 1475, 1494.)

Good blood cannot lie. (French.)†

925. చెరువు మీద అలిగి కాళ్లు కడుక్కోక పోయినట్టు.

Getting into a pet with the tank, he would not wash his feet in it.

(See No. 55.)

When a man grows angry, his reason rides out.

926. చెల్లి చెల్లడములకు శెట్టిగారు వున్నారు.

The Setti is here to test the genuineness.

(See No. 323.)

A fool travelling with a Setti [merchant] was plundered. On the robbers' questioning the genuineness of the coin, the man referred to his rich friend who had up to that time escaped their observation.

To injure a friend unwittingly, from stupidity.

* Men moet de koe wel melken maar de spenen niet aftrukken.

† Bon sang ne peut mentir.

ఆంధ్రలోకోక్తిచంద్రిక.

927. చెవిటి పెద్దమ్మా చేంత్రాడు తేవే అంటే, చెవుల పోగులు నా జన్మానా యెరగనన్నదట.

When the deaf old lady was asked to bring the well-rope, she replied "I have never seen earrings in all my life."

(See Nos. 920, 929, 9300.)

Applied to a stupid person not doing what he is told.

928. చెవిటి వాడికి శంఖము పూదితే, అది కొరకడానకు నీ తండ్రి తాతల తరము కాదన్నాడట.

When a horn was sounded in the ears of a deaf man, he said "to bite that is more than your fathers before you could do."

(See Nos. 927, 929, 9350.)

Applied to a stubborn person.

929. చెవుడు చెవుడూ అంటే, తవుడు తవుడూ అంటాడు.

When they call out "Deaf man! Deaf man!" he answers "[I've got] Bran, Bran!"

(See Nos. 927, 929, 9350.)

The jingle of the Telugu words is similar to that of the English equivalents.

930. చెవావ్వికు పోయినమ్మకు యెంత వ్యసనమో, దొరికినమ్మకు అంత సంతోషము.

The lady who found the ear-ornament was as glad as the lady who lost it was sorry.

(See Nos. 929, 1430.)

*Ill-luck is good for something. (French.)**

* A quelque chose malheur est bon.

TELUGU PROVERBS.

931. చేదు తింటారా చెట్లు కొట్టుతారా.

Are you eating bitter or cutting down trees ?

said of anything easy, or profitable.

932. చేనిపంట కొయ్యగాలే చెప్పుతుంది.

The stubble tells the produce of the field.

(See No. 1780.)

A slight acquaintance suffices to tell what a man is made of.

933. చేనిలో పుట్టిన బీడు యెక్కడికి పోను.

Can the waste land be taken out of the field ?

You must take the fat with the lean.

934. చేనూ కొడవలీ నీ చేత యిచ్చినాను.

I have given the field and the sickle into your hands.

To hand anything over entirely to another. To give another full powers.

935. చేప పిల్లకు యీత నేర్ప వలెనా.

Must you teach a young fish to swim ?

(See Nos. 797, 1041.)

Don't teach fish to swim. (French.)

936. చేలోపత్తి చేలో పుండగానే, పోలికి మూడు మూళ్లు నాకు ఆరు మూళ్లు అన్నట్టు.

While the cotton crop was still in the field, he said " Three cubits [of the cloth] for Pôli and six for me."

(See Nos. 304, 526, 1470, 1471.)

Pôli is a female name and here represents a cousin.

Sune enough to cry " chick" when it's out of the shell. (Scotch.)

* Il ne faut pas enseigner les poissons à nager.

ఆంధ్రలోకోక్తిచంద్రిక.

937. చేసిన పాపము చెప్పితే మానును.

Sin is removed by confession.

Confession of a fault makes half amends.

A sin confessed is half forgiven. (Italian.)^{*}

938. చేసుకొన్న వారికి చేసుకొన్నంత మహాదేవ.

O Mahādēva ! what a man does, that does he in full receive.

(See Nos. 267, 264, 267.)

939. చేసేది బీద కాపరము, వచ్చేవి రాజ రోగాలు.

A man living in poor style, attacked by king's diseases.

A poor man having to meet great expenses quite beyond his means—
The cure of the disease alluded to costs much money.

940. చేసేవి నాయకాలు, అడిగేవి తిరిపాలు, పెట్టకుంటే కోపాలు.

He gives himself the airs of a great man, but begs for
alms, and is angry if he gets none.

941. చేసేవి శివపూజలు, చెప్పేవి అబద్ధాలు.

His employment is the worship of Siva, but his words are lies.

(See No. 248.)

A hypocrite.

Much praying, but no piety.

Beads about the neck and the devil in the heart.

చ.

942. చిద్రమునకు చీరపేలు, దరిద్రమునకు తలపేలు.

A louse in the clothes is a sign of coming household broils, a
louse in the head is a sign of coming poverty.

^{*} Peccato confessato è mezzo perdonato.

జ.

943. జంగానికి చిడ్డలు పుట్టేతే, పూరికి వూసాధి.

If children are born to a Jangam they are only an annoyance to the village.

Because they will add to the number of beggars. The Jangams are the Vira Saivas or followers of the Hindu reformer Basava

Beggars breed, and rich men feed.

944. జగమెరిగిన బ్రాహ్మణునికి జంధ్యమెందుకు.

What is the use of the sacred thread to a well known Brahman ?

That which is well known need not be published.

945. జడ్డిగములో మిడతపోటు.

A grasshopper eating the seed in the drilling machine.

Premature ruin.

946. జయము వుండే వరకు భయము లేదు.

As long as fortune favours you, you have nothing to fear.

947. జాతికొద్దీ బుద్ధి, కులముకొద్దీ ఆచారము.

Wisdom according to your birth, religious observances according to your caste.

948. జానెడు యింట్లో మూరెడు కర్ర.

A staff a cubic long in a house a span wide.

An impossibility.

ఆంధ్రలోకోక్తిచంద్రిక.

949. శీతగాణ్ని తెచ్చుకొంటే, యింటికి ఖావందు అయినాడు.

The hireling has become the master of the house.

Applied to a forward person, who does not know his place.

950. జీతములేని నవకరు, కోపములేని దొర.

[Where] the servant [is] without pay the master [must be]
without anger.

951. జీతమూ బల్యమూ లేకుండా తోడేలు పుకలు కాస్తానన్నట్టు.

"I'll watch the sheep without wages," said the wolf.

A man offering to serve without pay for the sake of dishonest gains.

952. జీవన్మృతుడు, మృత జీవుడు.

Dead while living, living while dead.

A bad man is, in the estimate of his fellow men, as little valued as if he were dead, but the good man's deeds live after he himself has left the world.

"The memory of the just is blessed." Proverbs x. 7.

953. జీవరత్నము యితడిని పొదిగితే, రత్నానికి యేమి లోపము.

What does a fine ruby suffer by being set in brass?

The disgrace of putting a talented man in a mean situation attaches to the employer not to the employé.

954. జోగీ జోగీ రాచుకొంటే బూడిదె రాలినది.

When two Jôgis jostled against each other ashes fell
[from their bodies].

Nothing is to be got out of the quarrels of the poor.

955. క్షౌలిగుర్రు అరిటికర్రు వదలవు.

The stain of plantain [can never be effaced], the grum-
bling of cousins never ceases.

డ.

956. డబ్బు యివ్వనివాడు ముందు పడవ యెక్కినట్టు.

The man that did not pay his fare, got into the boat first.

957. డబ్బులేని వానికి బోగముది తల్లి వరస.

A harlot is as a mother to a man without money.

Something beyond the reach of a man's means.

958. డొంకలో షేరావు వున్నాడు, నాణెము చూపుకో వచ్చును.

The banker is in the thicket, you may get him to test the coin.

(See No. 222.)

త.

959. తంగేడు పూచినట్టు.

As the Tangēḍu blossoms.

(See No. 1222.)

Tangēḍu is the *Cassia Auriculata*.

960. తంటల మారి గుర్రముకు తాటిపల్లె గొరపం.

A vicious horse requires a comb made of Palmyra wood.

Full of splinters.

961. తండ్రి తవ్విన నుయ్యి అని అందులోపడి చావ వచ్చునా.

Will you drown yourself in the well because your father dug it?

962. తంబళ అనుమానము.

The scrupulosity of a Śaiva priest.

The Tambalas are a class of Śūdra priests who wear the sacred thread, and endeavour to observe Brahminical customs.

Applied to foolish scruples.

963. తంబళి తన లొటలొచ్చేగాని, యెదటి లొటలొట యెరగడు.

A Tambali prates, but does not listen to what others say.

964. తక్కువ నొములు నొచి యెక్కువ ఫలము రమ్మంటే వచ్చునా.

If you expect much fruit from few offerings will it be obtained?

(See Nos. 257, 266, 267.)

965. తగినట్టే కూర్చెరా తాకట్లమారి బ్రహ్మ.

That makebate Brahmā has made a pretty match of it!

Said by one of an unhappy pair.

966. తగిలిన కాలే తగులుతుంది.

A wounded foot is always striking against something.

(See Nos. 822, 823.)

967. తగు దాసరికీ మెడ పూసలకూ, అమ్మకన్న కాన్పుకూ అయ్యి యిచ్చిన మనుముకూ.

Like Dāsari, like beads; like the bringing forth of the mother, is the match made by the father.

Said by a miserable daughter, who had been married to a bad husband.

968. తడకలేని యింట్లోకి కుక్క దూరినట్టు.

As a dog enters into a house with an open door.

Applied to property not watched.

969. తడిగుడ్డలతో గొంతుక తెగకోస్తాడు.

He cuts a [man's] throat with a wet cloth.

Smooth words, but hidden malice.

They scratch you with one hand and strike you with the other. (Latin.)

970. తడిశిగాని గుడిశె కట్టడు, తాకిగాని మొగ్గడు.

A man will not build a hut until he has been drenched, nor stoop until he has hit his head.

971. తడిశిన కుక్కి- బిగిశినట్లు.

When the cot was wet, it became tight.

The cots used by the poorest classes are plaited with the fibres of the Cannabis Sativa which shrink when wet.

A bad man is puffed up when flattered

972. తడిశి ముప్పందుం మోశినట్లు.

Like carrying 30 Tuns (750 lbs.) when you're wet.

973. తణుకుకు పోయి మాచవరం వెళ్ళినట్లు.

Like going to Maçavaram round about by Tanuku.

To do things in a roundabout way.

974. తద్దినము కొని తెచ్చుకొన్నట్లు.

Buying a Taddinam.

(See No. 1151—For Taddinam See No. 271.)

Bringing difficulties upon one's own head.

అంధలోకోక్తిచంద్రిక.

975. తనకంపు తనకింపు, పరులకంపు తనకు పొకిలింపు.

The smell of a man is pleasant to himself, but the smell of others is disgusting.

People do not find fault with their own actions.

976. తన కలిమి యింద్రభోగము, తనలేమి లోకదారిద్ర్యము.

A man's having is the wealth of Indra, his not having is the poverty of the world.

In prosperity a man thinks himself the wealthiest of all, and in adversity the poorest.

977. తన కాళ్లకు బందాలు తానే తెచ్చుకొన్నట్టు.

He brought fetters for his own legs.

He brings a staff to break his ain head. (Scotch.)

978. తనకు అని తవ్వేడు తవుడు వుంటే, ఆకటి వేళకు ఆరగించవచ్చును.

If you have even a Tavva (1 lb.) of bran of your own, you can eat it when you are hungry.

(See No. 952.)

Store is no sore.

979. తనకు కానిది గూడులంజ.

[He called] the woman whom he could not get [as a wife] a harlot.

Sour grapes as the fox said when he could not reach them.

What you can't have, abuse. (Italian.)

* Quel che n puoi aver, biasima.

980. తనకు కాని రాజ్యము వండితేనేమి పదట కలిస్తేనేమి.

What does it matter whether the kingdom he has not possession of prospers or decays?

981. తనకు చెప్ప తడికలచాటు పైకరికి చెప్ప పైప్పుల కుప్ప.

When [the priest] applies [the law] to himself he screens himself [from its penalty]; but in laying down [the law] for others he is a beauty.*

Justice, but not in my own house. (Spanish.)†

No one likes justice brought home to his own door. (Italian.)‡

982. తనకు మాలిన ధర్మము, మొదలు చెడ్డ బేరము.

To give that in charity which a man himself needs to receive from others is like trading after the loss of one's principal.

983. తన కొంగున వున్న రూకా తన కడుపున పుట్టిన బిడ్డా పనికి వస్తవి.

The money tied up in your skirt and the child you have begotten will be of use to you.

(See No. 97d.)

984. తన చెయ్యి కాలుతుందని సవతి బిడ్డ చేతితో కలియపెట్టినదట.

To save her own hand from being burnt, she stirred up the food with the hand of her fellow wife's child.

Cat's paw.

To draw the snake out of the hole with another's hand. (Spanish.)§

* Morton (*Bengali and Sanscrit Proverbs*) thus renders a Bengali epigram—

"Said a clown to a Brahmin, 'Sir, tell me, I pray
For crushing a spider what fine must I pay?'
'Why friend,' he replied, 'tis a grievous offence,
And demands an atonement of serious expense.'—
'Indeed—then alas, with deep sorrow I'm filled;
Your son, Sir, a poor little spider has killed.'—
'Out, fool,' cries the Brahmin, in anger—'away!
For killing a spider there's nothing to pay!'"

† Justicia, mas no por mi casa.

‡ A nessuno piace la giustizia a casa sua.

§ Con alguna mano sacar la culebra del horado.

ఆంధ్రలోకోక్తిచంద్రిక.

985. తన తలుపు తీసి పొరుగింటికి పెట్టి రాత్రి అంతా కుక్కలు తోలుతూ కూర్చున్నట్టు.

Having taken his own door and put it on his neighbour's house, he spent the whole night in driving away the dogs.

Over generous.

Charity begins at home.

986. తన తల్లి చావుకన్నా పిన తల్లి చావు మేలు.

The death of an aunt is better than the death of a mother.

987. తన నీడ తనతోనే వుంటున్నది.

A man's shadow remains with himself.

(See Nos. 227, 228, 224.)

The fruits of a man's actions go with him whether good or evil.

988. తనను పొడిచిన గంగిగోవునయినా పొడిస్తే పాపములేదు.

Killing a sacred cow that gores you is not sin.

989. తన పిల్ల తవిటికి యేడ్చిస్తే, లంజ పిల్ల రావిరేకకు యేడ్చినది.

When the legitimate child cried for bran (the poorest food) the illegitimate child asked for an ornament.

(See Nos. 227, 799, 1751, 1752.)

An unreasonable request at an inopportune time.

990. తన పుట్టి పిచ్చగా వుంటే, పొరుగు పండుం పరా కొలిచినాడట.

When his Putti was found to be of short measure, he tested the Pandum and Para of his neighbour.

Putti, Pandum and Para are measures of capacity.

When a man was found cheating with a false measure, he tried to prove that his neighbour's measures were too large.

991. తన బలిమి కన్నా స్థాన బలిమి మేలు.

The power of the place is greater than the power of the man.

Every man is powerful in his own house.

*Every one is a king in his own house. (Portuguese.)**

992. తన ముడ్డి కాకపోతే గంగదాకా చేకుమన్నట్టు.

If not on my posteriors, crawl as far as Kāśī (Benares).

993. తనవారు లోతుకు తీతురు, కానివారు కడకు తీతురు.

His own people will pull him into the depth, his enemies will pull him to the bank.

(See No. 209.)

Even an enemy is to be preferred to a relative in a time of danger.

994. తన వాళి తప్పితే, ప్రక వన్నె తరుగును.

If virtue fails, honor decreases with it.

995. తన్నేకాలికి రోలు అడ్డమయినట్లు.

The mortar came in the way of the foot which kicked.

A fortunate hindrance in the commission of an act of violence.

996. తప్పులు వెతికేవాడు తండ్రి, ఒప్పులు వెతికేవాడు ప్రార్థలేనివాడు.

The man who seeks out your faults is a father, but he that seeks for what is good in you is an envious person.

(See No. 1945.)

You may be more thankful to the fault finder than to the good natured.

997. తప్పులేని వారు ధరణిలో లేరు.

There is not a blameless man in the world.

(See No. 222.)

There's none without a fault. (Scottish.)

Lifeless, faultless.

ఆంధ్రలోకోక్తిచంద్రిక.

998. తప్పు పైపు దైవమెరుగును, పప్పు కూడా బాపడెరుగును.

God knows right and wrong; the Brahman knows Dâl and rice.

(For Dâl see No. 188.)

999. తలకింది కొరివి.

A brand under one's head.

(See Nos. 1002, 1368.)

A dangerous companion.

1000. తలకు మించిన ఆజ్ఞ లేదు.

There is no sentence beyond the head.

Do your worst, you can but cut my head off.

1001. తల కోశి ముందర పెట్టితే, గారడీ విద్య అన్నట్టు.

Though you cut off your head and place it before him he would call it magic.

Incredulity.

1002. తలగడ కింది పాము.

A snake under the pillow. '

(See Nos. 999, 1368.)

1003. తల తడిపిన మట్టుకు గొరిగే తీరవలెను.

When the head has been wet, the shaving must be completed.

When a man has commenced a business he must finish it himself.

1004. తల ప్రాణము తోకకు వచ్చినది.

The life in a man's head went into his tail.

Applied to strenuous exertions made to accomplish a difficult task.

TELUGU PROVERBS.

1005. తలలు బోడులయితే తలపులు బోడులా.

Their heads are clean shaven, but are their thoughts clean also ?

(See Vēmana Book III. 875.)

1006. తలా తోకా లేని కథ, ముక్కు ముఖము లేని పిల్ల.

A story without head or tail, a child without nose or face.

(See Nos. 157, 1708.)

*A story without a head. (Greek.)**

1007. తలారి పగ తలతో తీరుతుంది.

A Talāri's hate ends with one's head.

Talāri is a village watchman.

1008. తలుపులు మింగే వానికి అప్పడాలు లొట లొటలు.

Cakes are trifles to a man that swallows doors.

(See Nos. 447, 684, 772.)

1009. తల్లి అయినా యేడవనిదీ పాలివ్వదు.

Unless the child cries, even the mother will not give it suck.

Nothing is got without asking.

Loose nothing for asking.

Asking costs little. (Italian.)†

1010. తల్లి కడుపు చూచును, పెండ్లాము వీపు చూచును.

The mother will look at his belly the wife at his back.

The mother will look to see how her son fares, the wife to see what her husband has brought home for her.

Come but come stooping.

* Ἀκρόφαλος μῦθος.

† Il domandare costa poco.

ఆంధ్రలోకోక్తిచంద్రిక.

1011. తల్లి కడుపులో చొరకముందు దయ్యాలదేవత, భూమిలో పుట్టిన తర్వాత యమదేవత.

Before he entered his mother's womb he was the prince of devils ; after he was born into the world he became the god of death.

Said of a exceedingly wicked and relentlessly cruel man.

1012. తల్లికి కానివాడు దాదికవునా.

Will he who is disliked by his mother, be liked by his nurse ?

(See No. 1027.)

1013. తల్లికి కూడు పెట్టనివాడు తగుదు తగుదునని తగువు తీర్పు వచ్చినట్టు.

Like a man who neglects his mother coming with a bold face to settle a dispute between others.

Shamefacedness.

1014. తల్లికి కొట్టరా వసంతము.

Throw scarlet water over your mother.

(See No. 145.)

1015. తల్లికి తగిన బిడ్డా, యింటికి తగిన పందిలి.

A child worthy of its mother, a Pandili fit for the house.

(See Nos. 176, 185, 1010, 1077—For Pandili see No. 61.)

1016. తల్లిగండము పిల్లగండము వున్నదిగాని మంత్రసాని గండము వున్నదా.

Evil may be predicted to the mother or to the child, but will any harm come to the midwife ?

1017. తల్లి చనిపోతే తండ్రి పినతండ్రితో సమానము.

When the mother dies, the father is equal to an uncle.

He is not so affectionate as before.

1018. తల్లి చస్తే కడుపు పెద్ద, తలమాస్తే కొప్పు పెద్ద.

When the mother dies, a man's gluttony is seen; when the head is dirty, [a woman's] top-knot is large [and untidy].

As long as the mother lives her son's greediness is concealed.

1019. తల్లిచాలు పిల్లకు తప్పతున్నదా.

Will the child (daughter) fail to follow in its mother's track ?

(See Nos. 176, 185, 1015, 1077.)

She hath a mark after her mother.

As the old cock crows, so crows the young.

"As is the mother so is her daughter." Ezekiel xvi. 44.

1020. తల్లి చెవులకన్నా పినతల్లి చెవులే మేలు.

The ears of the aunt are better than those of the mother.

They are better supplied with ornaments.

To neglect one having great claims, for another whose claims are inferior.

1021. తల్లి చెవుల మద్దికాయలు దండగలకు, భార్య మెల్లో పూసలు బోగాలవారికి.

His mother's ear-ornaments went to pay fines, and his wife's necklace of beads to pay harlots.

ఆంధ్రలోకోక్తిచంద్రిక.

1022. తల్లిచెవులు తెంచిన వాడికి ముత్తవతల్లి చెవులు వెంట్రుక మాత్రము.

The man who tears [the ornaments out of] his mother's ears, will not care a rush for the ears of his great-grand-mother.

1023. తల్లిదే వలపక్షము, ధరణీదేవిదే వలపక్షము.

Partiality belongs to a mother and to the earth.

A mother is partial to some of her children, and the earth is unequal in its favors, bringing forth more for one than for another.

1024. తల్లి దైవము, తండ్రి ధనము.

A mother is a divinity, a father a treasure.

1025. తల్లిని చూచి పిల్లనూ పాడిని చూచి బ్ర్రెనూ తీసుకోవలెను.

Look at the mother before you take the daughter; see how much milk the buffalo gives before you buy her.

1026. తల్లి పుట్టిల్లు మేనమామ వద్ద పొగడినట్టు.

Will you boast of your mother's family before your maternal uncle?

1027. తల్లి రోశిన పిల్లను దాది రోయదా.

Will not the nurse hate the child which is hated by its mother?

(See No. 1012.)

1028. తల్లి లేని పిల్ల పుల్లి లేని కూర.

A motherless child is like a curry without onions.

1029. తవుడు తింటూ వయ్యారమా.

Should a man strut who lives on bran?

1030. తవ్వగా తవ్వగా తథ్యం తేలుతున్నది.

By digging and digging the truth is discovered.

(See No. 895.)

1031. తవ్వి మీద తోసుకొన్నట్టు.

He dug and threw [the earth] on his own head.

1032. తాగనేరని పిల్లి బోర్ల దోసుకొన్నదట.

The cat which could not drink, upset the pot.

1033. తాగబోతే దప్పికి లేదు, తలకు అటకలి.

Not a morsel to eat, but Aṭakali for his head.

(See Nos. 520, 1728.)

Aṭakali is an expensive preparation used for cleansing the head.

1034. తాగేది దమ్మిడీ గంజాయి, యిల్లంతా చెడు వుమ్ములు.

He smokes half a farthing's worth of Ganjāyi, and fouls the whole house with spittle.

Ganjāyi (Hind. *Gānjhū*) is the hemp plant (*Cannabis Sativa*) the leaves or young leaf-buds of which are bruised and smoked to produce intoxication. In its liquid form it is called *Bhang*.—A *Dammiḍi* is the twelfth of an *annā* (*anna*).

Great injury caused by a little evil.

1035. తా చెడ్డ కోతి వనమెల్లా చెరిచినది.

The monkey ruined himself, and all the forest after him.

ఆంధ్రలోక్తోక్తిచంద్రిక.

1036. తాటాకు చప్పుళ్లకు కుందేళ్లు బెదురునా.

Will hares be frightened by the rustling of palmyra leaves ?

1037. తాటి చెట్లలో ప్రాద్దు గూకినట్టు.

Like the sun setting in a palmyra grove.

Left in great difficulty.

1038. తాటి పట్టెకు యెదురు దేకినట్టు.

Like sliding on a palmyra beam, against the grain.

The bark of the Palmyra (See No. 290) is scaly and rugged.

Injuring one's self by perverse conduct.

1039. తాడు చాలకపోతే నుయ్యి పూడ్చుమన్నట్టు.

Like ordering the well to be filled up when the rope was found too short.

1040. తాడెక్కివాణ్ని యెందాకా యెగసన తొయ్యను.

How far can you help the man who is climbing up a palmyra tree ?

(See No 907.)

A clumsy person must be helped to the end.

1041. తాతకు దగ్గ నేర్పవలెనా.

Must you teach your grandfather how to cough ?

(See Nos. 797, 935.)

1042. తాతాచార్యుల ముద్ర భుజము తప్పినా వీపు తప్పదు.

If Tātāchāri's brand misses your shoulder, you'll catch it on the back.

Tātāchāri was a wandering priest who branded his converts. If a man slipped away his shoulder, the seal caught him in the back.

Not being able to evade something disagreeable.

1043. తాత పెండ్లాడుతావా అంటే, నాకెవడిస్తాడురా అబ్బ అన్నా
డట.

When the grandfather was asked whether he would like to
be married, he said, " Who will give me [a daughter,]
my boy ?"

1044. తాత సంక్రాంతి పట్టు పట్టు.

O grandfather! Sankrānti [has arrived] catch it! catch it!

Sankrānti is the transit of the sun from Sagittarius to Capricornus, when
the Hindus celebrate the Pongal feast.—This is chaff; old people observe
the feast very scrupulously.

1045. తాదిన తవుడు లేదు, వారానికి వక పందిపిల్ల.

He has not even bran to eat, but he wants a pig every week.

1046. తానుండేది చాలిగుంట పట్టు, తలచేవి మేడా మాలిగెలు.

He lives in a pit, but dreams of castles.

His ideas are far above his position.

1047. తానుచేసిన పాపం తనువుతో, తల్లిచేసిన పాపం ధరణితో.

The sin which a man commits goes with his body, the sin
which his mother commits goes with the earth.

This is interpreted to mean that if a man commits the sin of adultery, his
crime may be expiated by a punishment equal to loss of life, but if a
woman is guilty of the same offence, it clings to her descendants as long
as the world endures.

1048. తాను పట్టిన కుందేటికి నూడే కాళ్లు.

The hare he caught had only three legs.

(See No. 1676.)

Said of a pertinacious person.

ఆంధ్రలోకోక్తిచంద్రిక.

1049. తాను పట్టిన కోడికి నాలుగు కాళ్లు.

The hen he has caught has four legs.

Exaggeration.

All his geese are swans.

1050. తాను పెంచిన పాక్షేలు తన చేతనే చంపబడ్డట్టు.

Like the ram reared by one's self being killed by one's own hand.

1051. తానుబోను దోవలేదు డోలు వకటి మెడను.

When there is no room for him to pass himself, he hangs a big drum round his neck.

Said of a man who tries to provide for another, when he has difficulty in managing for himself.

1052. తాను మింగేది తనను మింగేది చూచుకోవలసినది.

You should look what you can swallow, and what can swallow you.

(See No. 617.)

Look before you leap.

1053. తానూ గాక పిల్లి కూడానా.

Is a cat to come as well as himself?

Said when a man who is already a burden upon others, brings some one else with him. Amongst the Hindus a cat is an evil omen.

1054. తానూ వక మనిషేనా తవుడూ వక రొట్టేనా.

He calls himself a man, and the bran he eats, bread.

A vulgar person taking airs.

TELUGU PROVERBS.

1055. తానే తుమ్మి తానే శతాయుస్సు అనుకొన్నట్టు.

After sneezing he blessed himself saying "May you live a hundred years!"

(See No. 1251.)

A joke. The blessing ought to come from another.

1056. తానెకటి తలిస్తే దైవమొకటి తలిచినది.

When he planned one thing, God planned another.

Man proposes, God disposes.

1057. తాపుల గొడ్డుకు రోలడ్డము.

A mortar is a [sure] check to a runaway cow.

When tied to its neck.

Applied to measures which to check the progress of crime.

1058. తాబెట్టినది ముషిణిమొక్క అయినా చేపట్టవలెను.

What he has planted although it be Strychnine he must cherish.

Mushini Mokka is the Strychnos Nux-Vomica.

A patron must not forsake his dependent under any circumstances.

1059. తాబోతూ బొల్లి యెద్దుకు కుడితి.

When about to go off herself, [she ordered] the white ox [to be fed with] rice washings.

Applied to the absurdity of a person troubling himself with affairs in which he has no longer any interest.

1060. తాబోతే మజ్జిగలేదంటే, పెరుగుకు చీటిప్రాయమన్నట్టు.

After being refused butter-milk, when he went himself, he ordered his servant to write for curds.

After being refused a trifling request, to demand authoritatively something much greater.

ఆంధ్రలోకోక్తిచంద్రిక.

1061. తామరాకులో నీళ్లు తల్లడించినట్టు.

Like a drop of water on a lotus leaf.

A very unsettled state.

1062. తాళిమి తన్నూ కాచును యెదిరినీ కాచును.

Patience will save you and your neighbour.

1063. తాళ్లకు తలను చండ్లు మేకలకు మెడను చండ్లు.

The Palmyra trees have teats on their heads, the goats have teats (wattles) on their necks.

(See No. 731.)

The Hindus call the flower stalk (spadix) of the Palmyra a teat.

Useless appendages.

1064. తాళ్లపాకవారి కవిత్వము కొంత, తన పైత్యము కొంత.

Part [of the book] is the poetry of Tāllapākavāru, the rest is his own rubbish.

Said of a man who has spoilt the good work of another.

1065. తాళ్లు తన్నేవారి తలలు తన్నేవాడు.

A man that kicks the heads of people who kick the tops of Palmyra trees.

More wicked than the other.

1066. తావలశినది రంభ, తాములినది గంగ.

He thinks the woman he loves to be Rambhā and the water he bathes in, the Ganges.

Rambhā is the most beautiful of all the Apsarases or courtesans of Svarga, the Hindu elysium.

TELUGU PROVERBS.

1067. తింటే కదలలేను, తినకపోతే మెదలలేను.

If I eat I can't move, if I don't eat I can't stir.

1068. తింటేగాని రుచి తెలియదు, దిగితేగాని లోతు తెలియదు.

Without eating you can't tell the taste; without going down
[into the water] you can't know the depth.

The proof of a pudding is in the eating.

1069. తిండికి చేటూ నేలకు బరువూ.

He's not worth his food, and is a burden on the earth.

(See No. 1306.)

He is not worth his salt.

1070. తిండికి తిమ్మరాజు, పనికి పోతరాజు.

He is a Timma Râzu (monkey-king) at eating; and a Pôta
Râzu (buffalo-king) at work.

(See Nos. 78, 518, 1381, 1395.)

As greedy as a monkey and as lazy as a buffalo.

*Like the smith's dog, that sleeps at the sound of the hammer, and wakes at
the crashing of the teeth.*

He eats till he sweats, and works till he freezes.

1071. తిండికి వచ్చినావా తీర్థానకు వచ్చినావా.

Have you come to eat or to visit the shrine ?

1072. తిట్టి చచ్చినవాడూ లేడు, దీవించి బ్రతికినవాడూ లేడు.

No man has ever died from cursing, or lived from blessing.

*No one dies of threats. (Dutch.)**

* Van dreigen sterft men niet.

ఆంధ్రలోకోక్తిచంద్రిక.

1073. తిట్టితే గాలికి పోతవి, తింటే లోగా పోతవి.

The abuse which is heaped on me goes to the winds, but the food which I eat goes within.

(See No. 397.)

A mean sycophant.

1074. తిట్టుగాదురా తొత్తు కొడకా.

I am not abusing you, my good son of a slut.

1075. తిన మరిగిన ప్రాణము అల్లాడి చచ్చినది.

The body accustomed to sumptuous living was distressed for want of food.

Applied to a man whose malpractices have been put a stop to, but who is eagerly seeking an opportunity of renewing them.

1076. తిన్న కుక్క తిని పోతే, కన్న కుక్కను పట్టి కాళ్లు విరగకొట్టినట్టు.

When the dog which had eaten [the food] ran off, he caught hold of another dog and broke its leg.

Making the innocent suffer for the guilty.

1077. తిన్నయింటి వాసాలు యెంచుతావేమిరా అంటే, పొరిగింటికి పోతే పూర్కుంటారా అన్నాడట.

When a man was asked why he was counting the rafters of the house in which he had been well treated, he replied, " Would they allow me to do it in the next house ?"

(See Nos. 397, 636, 643, 1073, 1079, 1390.)

Gross ingratitude.

I taught you to swim, and now you'd drown me.

1078. తిన్నయింటి వాసాలు యెన్నేవాడు.

A man that counts the rafters of his benefactor's house.

A story is told of a man who counted the rafters, &c., of a house in order that he might take possession of it and found his claim to it on this knowledge. Hence the term is applied to a person basely attempting to swindle another, who had befriended him, out of his property.

(See Nos. 267, 636, 665, 1077, 1079, 1080.)

All's lost that's put into a rivcn dish.

1079. తిన్నయిల్లు గుద్దలించేవేమిరా అంటే, తినని యిల్లు నేనేమి యెరుగుదును అన్నాడట.

When asked, "Why are you digging [for treasure] in the house where you have eaten?" he replied, "What do I know of a house where I have not eaten?"

(See Nos. 267, 636, 665, 1077, 1079, 1080.)

Do good to a knave and pray God he requite thee not. (Danish.)

1080. తిన్నవాడే మన్నవాడు, మన్నవాడే మహారాజు.

He that ate prospered, and he that prospered became a Mahârāja.

1081. తిమ్మన్న బంతికి తియ్యచారు అన్నము.

To a set of monkey-like scamps tasteless broth and plain rice [should be served].

1082. తిమ్మని బ్రహ్మినీ, బ్రహ్మని తిమ్మనీ చేస్తాడు.

He makes Timmi into Brāhmi and Brāhmi into Timmi.

(See No. 1215.)

Timmi is a familiar name for a she-monkey; *Brāhmi* (in the Proverb, incorrectly *Brāhmi*) is a name of Saraswati, wife of Brahmā.

He calls evil good, and good evil.

ఆంధ్రలోకోక్తిచంద్రిక.

1083. తియ్యగా తియ్యగా రాగము, మూలగగా మూలగగా రోగము.

The more you practise the better you will sing; the more you groan the more will your illness increase.

1084. తియ్యని రోగములూ, కమ్మని మందులూ వున్నవా.

Are there sweet diseases, and delicious medicines?

1085. తిరగ మరిగిన కాల్వా తిట్ట మరిగిన నొరూ వూరకుండవు.

The feet which are wont to wander, and the mouth which is accustomed to abuse, will never be quiet.

1086. తిరపతికి పోగానే తురక దాసరి అవునా.

Will a Mussulman become a Dāsari by going to Tirapati?

(See No. 602.—For Dāsari see No. 111.)

Tirapati (prop. *Tirupati*) is a sacred hill about 80 miles from Madras.

1087. తిరపతి మంగలవాడివత్తు.

Like the Tirapati barber.

(See No. 683.)

Has it all his own way. Pilgrims visiting the place have to get their heads shaved, and as one man has the entire monopoly he keeps them waiting for hours, taking payment in advance and shaving a little bit of one man's head and then a little bit of another, to prevent them from going away.

Applied to a person selfishly taking work out of others' hands which he is unable to complete himself.

1088. తిరిపెపు మజ్జిగకు నచ్చి పాడి బర్రెను బేరము చేశినట్లు.

Like coming to beg buttermilk, and bargaining for the milk buffalo.

Pretended wealth.

TELUGU PROVERBS.

1089. తిలాః పాపహరా నిత్యం, తలా విడికెడు విడికెడు.

Sesamum seed always takes away sin, [give them] a handful a head.

Tila is the *Sesamum Indicum*.

A jocose proverb, half Sanscrit, half Telugu.

1090. తీగకు కాయ బరువా.

Is the gourd too heavy for the creeper?

Applied to having a large family to support.

1091. తీగ పట్టుకొంటే, పొద అంతా కదిలినట్టు.

When the creeper was pulled the whole bush shook.

Injury to the head of the house reaches to all the members.

1092. తీట పట్టినవాడు గోకుకొంటాడు.

The man with itch scratches himself.

(See No. 327.)

Let him that itches scratch himself. (French.)*

1093. తుంటిమీద కొట్టితే పండ్లు రాలినవట.

When the man received a blow on his back, he cried out that he had lost his teeth.

(See No. 1706.)

Applied to inappropriate actions or words.

1094. తుడుం తుడుం అంటే, దురాయి దురాయి అన్నట్టు.

When the drum sounded “tuḍum, tuḍum” a man called out “durâyi, durâyi.”

Tuḍum is the (onomatopoetic) name of a kind of drum (Tom-tom)
Durâyi is a form of adjuration in the name of Government.

(See No. 40.)

* Qui se sent pincé, se gratte.

ఆంధ్రలోకోక్తిచంద్రిక.

1095. తుప్పర్ల పనేగాని, మంత్రాల పస లేదు.

The beauty of his slobberings, not of his mantras.

1096. తుమ్మితే పొయ్యేముక్కు యెన్నాళ్లు వుండును.

If your nose won't stand sneezing how long will it last?

(See No. 1122.)

1097. తుమ్మ తమ్మడై చెప్పును.

A sneeze warns you as a younger brother.

On the commencement of an undertaking, if any one sneezes it is considered a bad omen.

1098. తురక దాసరికి యీత మజ్జిగ.

The butter-milk of a Mussulman mendicant is Toddy.

Applied to pretended sanctity.

1099. తురకలు గొట్టగా చుక్కకెదురా.

When a Mussulman raid is expected is one [afraid of] facing Venus?

Are omens observed in times of danger?

Necessity has no law. (Latin.)

1100. తురకలు లేని వూళ్లో దూదేకులవాడు సయ్యదుమియ్యా.

In a village where there are no Mussulmans, the cotton cleaner is Saiyid Miyân.

(See Nos. 930, 1412, 1413.)

He is made much of.—The *Saiyids* are the high-born descendants of Husain, grandson of Muhammad. *Miyân* is a title. The cotton cleaners are 'mongrel Mussulmans.' (Brown).

TELUGU PROVERBS.

1101. తులసి కోటలో పువ్వుశినా వేమిరా అంటే, యజ్ఞవేదిక అనుకొన్నాను అన్నాడట.

When a man was asked why he spat on the Tulasi-Kôṭa, he replied that he thought it was an altar.

The irreverent answer of a sacrilegious sceptic, an altar being still more sacred.—*Tulasi* is the holy basil (*Ocimum Sacram*). *Tulasi-Kôṭa* is the Telugu name for the altar-like bed in which it is grown, in the inner yard of a Hindu house.

1102. తులసి వనములో గంజాయి మొక్క మొలిచినట్టు.

Like a hemp plant growing in a Tulasi garden.

(For *Ganjāyī* see No. 1031.)

A black sheep in the family.

1103. తుళ్లీ యెద్దే గోన మోశేది.

A frisky bullock carries a good load.

A spirited man works well.

1104. తూమెదు వడ్లు తూర్పారపెట్టేటప్పటికి యేదుము వడ్లు యెలుకలు తిని పోయినవి.

While he was winnowing one Tûm of rice, the rats devoured five Tûms.

(See Nos. 619, 1794.)

Tûm is the Indian bushel.

1105. తృణము మేరువ, మేరువ తృణము.

A straw as Mount Méru, Mount Méru as a straw.

The slightest favour done to a good man is gratefully acknowledged, but a bad man forgets the greatest benefits.

ఆంధ్రలోకోక్తిచంద్రిక.

1106. తెగించి దానము చేస్తాను తేరా పిడికెడు అల్లు అన్నట్టు.

I have determined on being liberal, bring a handful of grain.

(For *Alu* see No. 82.)

1107. తెగించిన వానికి తేడ్డే లింగము.

The man who is determined [to worship] uses his ladle as a lingam.

Where there's a will, there's a way.

*The will is everything. (Italian.)**

The will is the soul of the work. (German.)†

1108. తెగించి వెనకకు పోయినంత తెలివి తక్కువ లేదు.

There is no greater folly than turning back after having once ventured to run the risk.

(See No. 1080.)

Turning back after putting one's hand to the plough.

Fortune lost, nothing lost ; courage lost, much lost ; honour lost, more lost ; soul lost, all lost. (Dutch.)‡

1109. తెగువ చేవేంద్ర పదవి.

Liberality leads to Indra's heaven.

1110. తెచ్చుకొంటే భోంచెయి జగన్నాయకా, లేకుంటే పూరకుండు జగన్నాయకా.

If you get any thing eat it O Jagannāyaka ! if you don't get any thing do without it O Jagannāyaka !

Jagannāyaka is the idol at Jagannātha, in Orissa.

* La volontà è tutto.

† Der Wille ist den Werken Seele.

‡ Good verloren, niet verloren ; mood verloren, veel verloren ; eer verloren, meer verloren ; ziel verloren, al verloren.

TELUGU PROVERBS.

1111. తెడ్డు నాకి ప్రపవానములు మాన్పినట్టు.

Like licking the ladle when you're hungry.

1112. తెడ్డు యేది అంటే, కొయ్య యేది అన్నట్టు.

One said "Where's the ladle?" the other said "Where's the stick?"

Two lazy fellows.

1113. తెడ్డు వుండగా చెయ్యి కాల్చుకొన్నట్టు.

Burning his hand when he had a ladle.

To stir the rice with.

1114. తెలకుల వాడి ముడ్డికింది రాయివలెనే.

Like the oilmonger's stone seat.

Of permanent utility.

1115. తెలివి తక్కువ, ఆకలి యెక్కువ.

Little sense, great appetite.

Eating one's senses away.

1116. తెలితి తెలిశి బొందను పడ్డట్టు.

Although he knew the pit well, he fell into it.

1117. తెలిశే వరకు బ్రహ్మవిద్య, తెలిస్తే కూసువిద్య.

Before you know it, it's hard; when you know it, it's easy.

(See No. 94.)

Every thing is easy when you know it.

All things are difficult before they are easy.

All beginnings are hard, said the thief, and began by stealing an anvil. (Dutch.)

* Alle beginnelen zijn enaar, zei de dief, en voor de eerste maal stal hij een aanbeeld.

ఆంధ్రలోకోక్తిచంద్రిక.

1118. తేమానం తెగబారెడు.

Your sluggishness is equal to a full fathom.

The word *Bâra* properly signifies the length of the arms extended as when a man stretches himself.

1119. తేరగాడికి యేమిరా తెల్ల జొన్ననూగు.

What is the roughness of the ear to the man who gets grain for nothing ?

(See No. 1482.)

1120. తేర గుర్రము, తంగేడు బరికె.

A horse for nothing, a Tangêdu switch.

Tangêdu is the *Cassia Auriculata*.—" When you ride gratis you use your cudgel well." (Brown's Tel. Dicty.)

1121. తేర సొమ్మ బీర పీచు.

Property got for nothing is Bîra peel.

Bîra Kûya is the *Luffa Foetida*.

1122. తేలుకు పుట్టి చలిపురుగు అయినట్టు.

Born to a scorpion and becoming a black ant.

An unworthy scion of a noble stock.

1123. తేలుకు పెత్తనమిస్తే, తెల్లవాల్లు అంటపొడిచినదట.

When the scorpion was given power, it continued stinging until the morning.

(See No. 1510.)

Applied to the abuse of authority by evil persons.

1124. తేలుకు యెవరు అపకారము చేసినారు.

Who did evil to the scorpion ?

Thoroughly bad by nature injuring others without provocation.

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1125. తేళ్లల్లో కొండి, పాములలో పడిగ.

The sting among the scorpions, the hood among the snakes.

The worst among the bad.

1126. తొంగున్న సుంకరీ తలమూట దింపు అన్నట్టు.

Like a man waking up the sleeping custom house officer to help him to put down his load.

A "green trick."

1127. తొండకు వెలుగు సాక్షి.

The bear is witness for the bloodsucker *or*
The hedge is witness for the bloodsucker.

(For Tondā see No. 1123.)

According to the first interpretation, a band of Mahomedan freebooters, when seeking on one occasion to discover treasure which had been buried by the inhabitants of a plundered village, having perceived first a chameleon nodding on certain spots and afterwards a bear sniffing in the same places, spent much labour in digging up the earth, but all in vain.—The application is that natural habits are not to be taken notice of.

According to others, the hedge where the chameleon lives should be questioned as to the latter's veracity and character,—the application being that the evidence of one man should be corroborated by that of another.

Ask my chum if I am a thief. (Italian.)

1128. తొండ ముదిరి వూసరవిల్లి అయినట్టు.

The Tondā grew old, and became an Ūsaravilli.

Tondā is a bloodsucker (chameleon) which when old is called Ūsaravilli.

Vice growing with age.

1129. తొంభై తొమ్మండ్రుగురు పోగయి తోలు చిరగ పొడిచినారు.

Ninety-nine persons joined together [attacked a man, but only] succeeded in scratching his skin.

A cowardly mob.

* Tondānā al mō eārō iē eārō lādō.

ఆంధ్రలోకోక్తిచంద్రిక.

1130. తొక్కలేనవ్వు తొక్కులో నీళ్లు పోశినదట.

The woman who couldn't pound, put water into the condiments.

She was too lazy to pound the condiments and therefore purposely spoilt them.

1131. తొత్తుకు శివము యెత్తితే మొక్కక తీరునా.

If a slut be inspired by the Deity, can one escape saluting her?

Respect must be paid to those in power, however low their origin.

1132. తోక దొక్కిన పాములాగున లేచినాడు.

He sprang up like a serpent when its tail is trodden on.

Applied to a sudden burst of anger in any one on his evil ways being exposed.

1133. తోచీ తోచనవ్వు తోడికోడలి చెల్లెలి పెండ్లికి పోయినదట.

A stupid woman going to the marriage of her husband's brother's wife's sister.

Doing useless things.

1134. తోట కూరకు కడిగి పెట్టిన యెసరే చాలును.

The water which remains in greens after they have been washed is sufficient to boil them in.

ద.

1135. దండమయ్య బాపనయ్య అంటే, మీతండ్రి నాటి పాత బాకీ యిచ్చి పొవ్వున్నాడట.

When the Súdra saluted the Brahman, the latter in return asked him to pay an old debt due by his father.

Rudeness in return for civility.

TELUGU PROVERBS.

1136. దండుగకు రూపాయాలూ, తద్దినానకు కూరలూ పోగు కాకుండా పోవు.

Rupees to meet the exorbitant demands of Government, and vegetables for the annual ceremony of a deceased relative are never wanting.

Foolishly giving aid in matters which bring no personal profit.

1137. దండులోకి పోతే, రెంట్లో వకటి.

If you go to the wars, it will be one out of two.

Either victory or defeat.

1138. దగ్గితే నిలవని ముక్కు తుమ్మితే నిలుచునా.

Will the nose that can't stand a cough bear a sneeze?

(See Nos. 999, 1000, 1001.)

1139. దగ్గరికి పిలిచి దానరీ నీ కన్ను లొట్ట అన్నట్టు.

Beckoning to a religious mendicant and then telling him that one of his eyes is hollow.

Leading a person to suppose you wish to confer a benefit on him, and then insulting him.

1140. దత్త పుత్ర శోకము.

Grief for an adopted son.

Slight grief.

1141. దయగల మొగుడు దండుకు పోతూ, రోలు తీసి రొమ్మన వేల వేళి పోయినాడట.

When the kind husband went to the wars, he hung the mortar round his wife's neck.

(See No. 363.)

Rôlu is a large heavy mortar used for pounding rice in.

Said ironically of a bad husband cruel to the last.

ఆంధ్రలోకోక్తిచంద్రిక.

1142. దయ దరుమంటే, నెత్తి చురుమంటుంది.

When your favor answers my call with a Darr-rr my head
will ache with a Çurr-rr.

Darr is a whirring sound ; *Çurr* is applied to acute or burning pain.

Said by a man to another in whose friendship he puts no faith.

1143. దయ్యపు కంటికి పేల గింజ వేంగెము.

In the eye of a devil, parched grain is evil.

1144. దయ్యము కొట్టనూ బిడ్డ బ్రతకనా.

When the devil attacks will the child live ?

Said of a meddling fool.

1145. దయ్యముల మూడర బిడ్డ బ్రతుకునా.

Could a child live in front of devils ?

1146. దరిద్రుడు తల కడగపోతే, వడిగండ్ల వాన వెంబడే వచ్చినది.

When the poor man was about to anoint his head, it began
to hail.

Difficulties always attend an unfortunate person.

*He who is born to misfortune stumbles as he goes, and though he fall on his back
will fracture his nose. (German.)*

1147. చర్యా మే కష్కమ్.

A Poppy seed in the ocean.

(Corrupted from the Hindustani).

A drop in the ocean.

* Wer Unheil will haben, der stolzt in Ozean, fällt auf den Rücken und bricht seine Nase.

1148. దశ దానాలకూ తోటకూర కట్ట.

For the ten gifts, [I give you] a bundle of greens.

(See No. 1321.)

The *Dāśa Dānālu* (ten gifts to Brahmans) are as follows :—

గోభూతిలహిరణ్యాజ్యవాసోధాన్యగుడానిచ|

రావ్యంలవణమిత్తే తేదశదానాః స్రక్రీరితాః||

A cow; land; sesamum seed; gold; ghee; cloth; grain; molasses;
silver; and salt.

Cheating the Brahmans.

1149. దాగ పోయిన చోట దయ్యాలు పట్టుకొన్నట్టు.

The devils caught him in the place he went to hide in.

One ill calls another. (Italian)

1150. దానము అయితే యివ్వలేను, దండగ అయితే పెట్టగలను.

As for charity, I can't give; as for fines, I can pay.

Said by a quarrelsome ruffian.

1151. దారిని పొయ్యే వ్యాజ్యము కొని తెచ్చుకొన్నట్టు.

Buying and bringing a suit which was going along the road.

Buying the right to carry on a heavy law suit from a stranger.

(See No. 974)

1152. దాసరి తప్పు దండముతో సరి.

The crime of a *Dāsari* is excused with an apology.

(For *Dāsari* see No. 111)

1153. దాసరి పాటకు ముట్టి ముజరా.

For the song of a *Dāsari* an alms is the payment.

All that his singing is worth.

Small payment for bad work.

ఆంధ్రలోకోక్తిచంద్రిక.

1154. దాసరి పాట్లు పెరుమాళ్లకు యెరుక.

The troubles of a Dāsari are known only to Perumāḷ.

(For Perumāḷ see No. 761.)

1155. దాసరివా జంగమవా అంటే, ముందరి పూరికొద్దీ అన్నాడట.

When a mendicant was asked whether he was a Dāsari or a Jangam (i. e. a follower of Vishnu or Śiva) he replied "Oh that depends on the next village!"

A time server.

1156. దానీ కొడుకయినా కాసు గలవాడు రాజు.

A man with money is a king though he be the son of a slave girl.

1157. దాస్తిని వేరుండు మొగుడా.

I have saved [money] live separate with me, husband.

Said by a wife to her husband to induce him to quit his father's house. After he had yielded to her importunity and left his father's house, he enquired the amount of her savings when she replied "I have saved myself for you."

1158. దిక్కులేని దివాణముగా వున్నది.

A government which affords no protection.

1159. దిక్కులేని యింట్లో దయ్యాలు కాపురము చేస్తవి.

In a neglected house, devils take up their abode.

1160. దిక్కులేని వారిక దేవుడే దిక్కు.

God is the help of the helpless.

God is where He was.

1161. దిగులు పడితే, వెతలు తీరునా.

If you fear, will the pain be less ?

1162. దినగండము వెయ్యేండ్లు ఆయుస్సు.

Daily danger of death, but duration of life a thousand years.

Snakes are believed to live 1000 years if they do not meet with a violent death.

Applied to a man always in danger of losing his situation.

1163. దినము మంచిదని తెల్లవార్లు దొంగిలినట్టు.

Trusting to the "lucky day" the thief let the dawn overtake him.

Taking advantage of liberty.

1164. దివిలే కింది దీపము.

A lamp under a torch.

One insignificant before the other.

1165. దివ్వే తీశిన గూడు వలె వున్నది.

Like a niche with the lamp taken out of it.

The reality wanting.

1166. దినమొలవాడా కాళ్లకట్టు వానికి కప్పుమన్నట్టు.

Like saying "O naked man! cover him lying at your feet."

1167. దినమొలవాడి దగ్గరికి దిగంబరుడు వచ్చి బట్ట అడిగినట్టు.

Like one naked man asking another naked man for a cloth.

ఆంధ్రలోకోక్తిచంద్రిక

1168. దీపము ముక్కి కింద చీకటి.

It is always dark underneath a lamp.

Rogucry hides under the judgment seat.

1169. దీపము వుండగానే చక్క-పెట్టుకో నలశెసది.

Put all things in order while the lamp is yet burning.

(See Nos. 77, 307, 509.)

Make good use of your opportunities.

1170. దుక్కిఁబెద్దు దేశాంతరిము నెల్లినట్టు.

Like the ox being away when wanted for the plough.

Absent when most wanted.

1171. నున్నక చల్లితే, కొయ్యక పండినది.

When the field was sown without being ploughed it yielded without being reaped.

i. e. it yielded nothing.

If you neglect the use of the right means you must expect poor results.

1172. దున్నవాతు యీనినదంట, దూడను కట్టి వేయుమన్నట్టు.

When one said "The male buffalo has calved" the other replied "Then tie up the calf."

(See Nos. 320.)

1173. దున్నబోతే దూడలలోనూ, మేయబోతే ఆవులలోనూ.

When [wanted for] ploughing it goes among the calves ;
when grazing it goes with the cows.

(See Nos. 73, 319, 1070, 1231, 1233.)

The best at eating. the worst at working.

1174. దున్నేవాండ్రకు లేళ్ల చూపించినట్టు.

Like pointing out antelope to ploughers.

Diverting the attention of people from their work.

1175. దుబ్బు కాగెడు, వెన్ను మూరెడు, దూసితే దోశెడు, పూదితే యేమీ లేదు.

The stock of the millet is as large as you can embrace ; the ear is a cubit in length ; when you pluck the corn out it is a double handful ; when you blow all goes.

Great show but no reality.

1176. దుష్టనికి దూరముగా వుండ నలశినది.

Shun a wicked man.

1177. దూడ కుడిచినట్టా దుత్తలో పడ్డట్టా.

Is it that the calf has sucked, or that [the milk] has fallen into the pail ?

In either way beneficial.

1178. దూడ కుడిస్తేగాని, ఆవు చేపదు.

Unless the calf sucks, the cow will not let milk into her udder.

1179. దూడలేని పాడి దుఃఖపు పాడి

Where there is no calf, the milk is got with pain.

1180. దూడ బ్రే వుండగా గుంజ అరిచినదన్నట్టు.

Like blaming the post when the calf or the sho buffalo bellowed.

అంధ్రలోకోక్తిచంద్రిక.

1181. దూరపు కొండలు నునుపు, దగ్గిరికి పోతే రాల్చా గుండ్లూ.

Mountains are smooth at a distance, but rugged when near.

*'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue. Campbell.*

1182. దెబ్బకు దయ్యము సహా అడలుతుంది.

A devil even takes fright at a blow.

Strong measures will set things to right.

1183. దేవుడిచ్చునేగాని తినిపించునా.

God will give, but will He put the food in your mouth ?

God helps those who help themselves.

1184. దేవుడితోడు నా మీద దయ వుంచ వలసినది.

I adjure you by God to show me favor.

Attempting to obtain a person's favor by force.

1185. దేవుడి పెండ్లికి అందరూ పెద్దలే.

At the marriage ceremony of a god all are rulers.

Where there is no head, every one does what he likes.

1186. దేవుడు వరమిచ్చినా పూజారి వరమివ్వడు.

Although God grant a boon, yet the priest will not grant it.

1187. దొంగకు చేను పచ్చి లేదు.

The thief does not care if the corn be not quite ripe.

(See No. 1189.)

A man is not particular about that which does not belong to him.

1188. దొంగకు తలుపు తీశి దొరను లేపేవాడు.

He opens the door for the robber and then awakes his master.

A double dealing rascal.

1189. దొంగకు దొరికినదే చాలును.

A thief is content with what he gets.

(See No. 1187.)

1190. దొంగ చిక్కెనొయి అంటే, కరిచేనొయి అన్నాడట.

When one cried out "I have got the thief" the other said
"Take care! he'll bite."

A cowardly fellow.

1191. దొంగ చెయ్యి దాచిపెట్టితే, అమావాస్య వచ్చినప్పుడు అల్లల్లాడి
నట్టు.

The thief's hand that was kept began to shake when the
dark night of the new moon came.

The time it had been accustomed to steal.

1192. దొంగతో కూడా దయ్యము పెంబడే వచ్చును.

The devil follows close on the thief.

To urge him on.

1193. దొంగను తేలు కుట్టికట్టె.

Like a robber stung by a scorpion.

A man does not cry out when he suffers from his own folly.

1194. దొంగను పుట్టించిన వాడు—మతిభ్రష్టును పుట్టించక మానడు.

He that created a knave will not fail to create a dupe.

A fool only is cheated.

అంధ్రలోకోక్తిచంద్రిక.

1195. దొంగల తల్లికి యేడవ భయము.

A robber's mother fears to weep.

When her son is caught.

A person will suffer rather than criminate or bring shame upon himself.

1196. దొంగలు కొట్టిన ఆరు మాసములకు కుక్కలు మొరిగినవి.

The dogs barked six months after the robbery.

1197. దొంగలు తోలిన గొడ్డు యే రేవున దాటినా వకట.

It matters not which ford was crossed by the stolen ox.

When one suffers a loss the canse matters little.

1198. దొంగ వాకిట మంచము వేసినట్టు.

Putting your bed in the yard of a thief's house.

To watch his doings.

Outwitting a crafty man.

1199. దొంగవాడి పెండ్లాము యెప్పుడూ ముండమోపే.

A thief's wife is always a widow.

She is always in danger of becoming one.

1200. దొంగా మనిషే.

A thief is but a man.

1201. దొంగిల బోతే మంగలం దొరికినది.

When he went to steal, he only got an earthen dish.

Disappointment in evil designs.

1202. దొడ్డడు గొడ్లను దొంగలు తోలుకొని పోతే, గొడ్డు గేదె శ్రీ మహా
లక్ష్మి అయినది.

After the whole of the cattle had been stolen from the shed,
the barren buffalo became as valuable as Mahā Lakshmi
(the goddess of fortune).

1203. దొరలు యిచ్చిన పాలుకన్నా ధరణి యిచ్చిన పాలు మేలు.

The share given by the earth is better than that given by
the government.

Free lands are better when fertile, than shares of grain allotted by
government.

1204. దొరికిన సొమ్ముకు దొంగ అవుతాడా.

Does a man become a thief by finding property ?

1205. దోవలో కూర్చుండి దొబ్బులు తిన్నట్టు.

Sitting in the middle of the road and being abused by every
passer by.

1206. ద్వారపూడి పచ్చెపువాడి వత్తు.

Like a pickpocket of Dvārapūdi.

Dvārapūdi is a notorious village in the Godavery District.

ధ.

1207. ధనియాల జాతి.

The coriander-seed caste.

Said of Kōmatā (No. 712) because treating a Kōmatā roughly is the
only way of dealing with him, as rubbing the coriander-seed before it is
sown is the only way of making it sprout.

అంధ్రలోక్తోక్తిచంద్రిక.

1208. ధర్మపురిలో దొంగిలించబోతూ ధార్వాడలోనుంచి వంగుకొని పోయినాడట.

[The thief] going to rob in Dharmapuri went crouching from Dhārwaḍa (Dharwar).

(See Nos. 461, 1000.)

1209. ఛాస్తీకానికి ధర్మము లేదు, గుడ్డి కంటికి చూపు లేదు.

There is no justice in oppression, and no sight in a blind eye.

1210. ధీరుడయినా కావలె, దీనుడయినా కావలె.

You must get a hero or a beggar [for a husband].

1211. ధైర్యములేని రాజు, యోచనలేని మంత్రి.

A king without courage, a minister without judgment.

1212. ధ్వంస పారాయణము, దంటు మంట.

Useless reading, like the blazing of millet stalks.

న.

1213. నంగి నంగలు మేస్తే నారికేళాలు దూడమేసినది అన్నాడట.

" When the Nangi ate up the brinjals, the calf ate up the cocoanuts " said he.

(For Fanga see No. 97.)

A certain Śūdra named Vēṇu before going on a pilgrimage delivered over charge of his brinjal garden to a Kōmaṭi called Kustumbha. When he returned and applied for his garden his friend told him that the Nangi had eaten up all the brinjals. Vēṇu knew that no such animal existed, but remained quiet and waited his opportunity to pay off the Kōmaṭi. Shortly afterwards Kustumbha required a man to watch his cocoanut garden and engaged Vēṇu for this work. The Śūdra sold all the cocoanuts and appropriated the proceeds. On being questioned by the Kōmaṭi, Vēṇu told him that the calf had eaten all the cocoanuts. " How is that ? " asked Kustumbha, " How could it reach them ? " " Oh " replied Vēṇu " When the Nangi ate the brinjals could not the calf eat the cocoanuts ? " The Kōmaṭi, knowing his own dishonesty, could give no answer.

TELUGU PROVERBS.

1214. నంగీ నమలక మింగవే అంటే, వ్రడికిన చేపలు కరుస్తవి అన్నదట.

“Swallow without chewing, Nangi.”—“The boiled fish are biting me” she replied.

(See Nos. 120, 462, 1222, 2224.)

Nangi is a name given to a woman who is never at a loss for an excuse however paltry.

1215. నంది అంటే నంది, పంది అంటే పంది.

If he says it's Śiva's bull, it is Śiva's bull; if he says it's a pig, it is a pig.

(See No. 1002.)

Said of the power of a great and unjust man.

1216. నంది పెట్టినదే ప్రసాదము.

What the priest gives is sacred.

1217. నందీ, తంబలీ, నాగుబామూ, చెవుల పిల్లీ, యెదురైతే చేటువస్తుంది.

If you meet a Nambi, a Tambali, a cobra da capello, or a hare, it will be worse for you.

(For Nambi see No. 275 and for Tambali see No. 173.)

1218. నందీ నందీ నా పెండ్లికి యేమి సహాయము చేస్తావంటే, నీ పెండ్లికి నేను యెదురుగా రాకపోవడమే సహాయమన్నాడట.

“O Nambi! Nambi! what assistance will you render at my marriage?” said one. “I will help you by my absence,” replied the priest.

Meeting a *Nambi* is an ill omen (See No. 1217.)

Negative advantages.

ఆంధ్రలో శ్లోక్తచంద్రిక.

1219. నక్క గూసి పిల్లలకు దోవ తెచ్చును.

The jackal howls and brings evil upon its whelps.

1220. నక్క జిత్తులన్నీ నావద్ద వుండగా నన్ను మోసము చేశెనే తాబేటి
బుర్ర.

Although I was as cunning as a fox, I was deceived by
a tortoise.

A man sat on the back of a tortoise not knowing what it was, and
sank with it.

1221. నక్కను చూచిన వాడెల్లా వేటకాడే.

Every one who sees a jackal hunts it.

1222. నక్క పోయిన వెనక బొక్క కొట్టుకొన్నట్టు.

After the jackal had departed, the hole lamented and wept.
Great sorrow in a household.

1223. నక్క యెక్కడ, దేవలోకమెక్కడ.

Where is the jackal ? where is heaven ?

What prospect has the jackal of entering heaven ?

A hopeless idea.

1224. నక్క రేలకాయ సామ్యము.

Like the effect of the Cassia fruit on a jackal.

Rila is the Cassia (*Cathartocarpus*) *Fistula*.

1225. నక్కలు యెరగని బొక్కలూ నాగులు యెరగని పుట్టలూ వున్నవా.

Are there holes unknown to jackals, or anthills to snakes ?

1226. నట్టేట పుట్టి ముణిగినట్టు.

Like a basket boat sinking as it reached the middle of the river.

A break down half way, in any business.

1227. నడమంత్రపు దాసరి పొద్దుమానము యెరగడు.

A man who has become a Dāsari in middle age, is not punctual in his duties.

(For Dāsari see No. 111.)

Business habits must be learnt in youth.

1228. నడమంత్రపు శిరి, నరాలమీది కురుపు.

A fortune obtained in middle age is like a boil on the sinews.

It spoils a man.

1229. నడవలేని అమ్మకు నాలుగు పక్కలా సవారి.

A lady who can't walk must have carriages on all sides.

Said of a lazy woman.

1230. నడిచే కొద్దీ డొంక, పెట్టే కొద్దీ కుదురు.

As you walk you widen the path, as you put [earth] you raise the ledge.

Donka is a path between two fields. *Kuduru* is a ledge made with earth round a mortar in which grain is pounded.

1231. సత్తగుల్లలన్నీ వకరేవున, ముత్యపు చిప్పలన్నీ వకరేవున.

Common oysters are in one spot, and pearl oysters in another.

(See Nos. 726, 1003, 1030, 1040, 1060.)

ఆంధ్రలోకోక్తిచంద్రిక.

1232. నన్ను నేనే యెరగను, నిన్ను నేనేమి యెరుగుదును అన్నాడట.

He said "I don't know myself, how can I know you?"

Said of a supercilious fellow.

1233. నమల కూడని నారికేళము.

A cocoanut which cannot be chewed.

(See Nos. 222, 727, 1722, 1727.)

A difficult business.

1234. నమాజు చెయ్యబోతే, మశీదు మెడను పడ్డది.

When he went to pray, the mosque fell on his neck.

The management of the mosque was forced upon him.

1235. నమ్మితి రామన్నా అంటే, నా అంతవాణ్ని చేస్తానన్నట్టు.

When a man expressed his trust in Rāmanna, the latter promised to make him as great a man as himself.

Rāmanna was really a beggar though pretending to be a great man.

1236. నమ్మి నానబోసితే, పులిసి బుర్రటలాడెను.

I trusted it and put it to soak, it became acid and began to ferment.

Misplaced confidence.

1237. నరము లేని నాలుక నాలుగు విధాలు.

The tongue without nerves goes all ways.

When the conscience is dead, moral restraint disappears.

1238. నరుని కంట నల్లరాయి పగులును.

By the look of a man's eye, granite will be broken.

The power of an evil eye.

TELUGU PROVERBS.

1239. నలపాకము భీమపాకముగా వున్నది.

It is like the cooking of Nala and Bhîma.

Said ironically to a bad cook.

1240. నల్లని గూర్చి మంచానికి పెట్టు.

Beating a bedstead on account of the bugs.

(See Nos. 225, 1916.)

1241. నల్లేరు మీద బండి పారినట్టు.

Like a cart running over Nallêru.

Nallêru is the *Vitis* (*Cissus*) *Quadrangularis*.

1242. నవాబు సాతుల్లా ఖాన్ అవ్వ నాటిది.

Of the days of Nawâb Sa'âdat-ullah Khân's grandmother.

As old as the hills.

1243. నవాయతీ పొట్ట తమలపాకుల కట్ట తడుపుతూ వుండవలెను.

You must keep a Nawâyati lad and a bundle of betel leaves wet.

Nawâyati is a sect of Muhammadans (See the " Qanoon-e-Islam " page 12 et seq.).—Water is thrown on betel leaves by the *bassar-men* to keep them fresh and to prevent their being blown away.

1244. నవితేవానికన్నా మింగేవాడు ఘనుడు.

He who swallows is better off than he who chews.

He gets along at a greater pace.

(See No. 1863.)

Said of an energetic man.

ఆంధ్రలోకోక్తిచంద్రిక.

1245. నవ్వు చెప్పేవాడు చెడ జెప్పును, యేడవ చెప్పేవాడు బ్రతక చెప్పును.

He who speaks to make you laugh, speaks to your ruin ; he
who speaks to make you weep, speaks to your profit.

A friend's frown is better than a fool's smile.

1246. నవ్విన నాపచేనే పండుతున్నది.

The field of young millet which is laughed at will be fruitful.

Hindu cultivators assemble round a field which is in want of rain
and laugh at it, taunting it with its unfruitfulness. By this means they
believe that rain is brought down.

1247. నవ్వుతూ తిట్టితిమో నరకాన పడితిమో.

Laughing, you reviled, and you have fallen into hell !

1248. నవ్వు నాలుగందాల నష్టకారి.

Silly laughter produces much harm.

Laughter is the hiccup of a fool.

1249. నవ్వే ఆడదాన్నీ యేడ్చే మొగవాణ్ణీ నమ్మరాదు.

A laughing woman and a crying man should not be trusted.

1250. నాం బడా, దర్శకా ఖోడా.

Great in name, but little to look at.

(See Nos. 930, 940, 975, 813, 1542, 1796.)

The words of this proverb are Hindustani.

1251. నాకు ఆయుష్యమస్తు, నాకు ఆరోగ్యమస్తు.

Let me have long life ! let me have health !

(See No. 1953.)

A selfish man blessing himself.

*Priests bless themselves first. (German.)**

* Priester segnen sich zuerst.

1252. నాకు పరీక్షా, నా రాగి చెంబుకు పరీక్షా.

Am I to be examined, or is my copper pot ?

Said by an ignorant Vaidika who with great pretensions to learning knew nothing, and wished his pot to be examined instead of himself.

1253. నాకు నా పిల్లలకూ నూరేండ్లు ఆయుస్సు, నా పెనిమిటికి లోకము తోటిపాటు.

As for me and my children, let our age be a hundred years ;
as for my husband, let him take his chance in the world.

(See Nos. 1251, 1213.)

The prayer of a wife who did not love her lord.

1254. నాకూ శిగ్గులేదు, రేపు వచ్చే అమావాస్యకూ శిగ్గులేదు.

I am not ashamed, the Amāvāsya which is coming to-morrow
is not ashamed.

1255. నాకోడి కుంపటి లేకపోతే, యేలాగు తెల్లవారుతున్నది.

If it were not for my cock and chafing-dish, how would the
world go round ?

(See No. 750.)

A story is told of an old woman who fancied that the crowing of her
cock woke the whole village, and that all the inhabitants were dependent
on her for fire.

Daylight will come, though the cock do not crow. (Danish.)

1256. నాగవల్లి తీరినట్టు.

The last day of the marriage over.

Or, according to some,

The great day of the marriage has come.

Nâgaralli is the concluding ceremony at a Hindu's marriage.

Dulness after gaiety, or festivity at its height.

ఆంధ్రలోకోక్తిచంద్రిక.

1257. నాగవల్లి నిఘరము.

Squabbling on the fourth day of the marriage.

(For Nāgucalli see No. 1256.)

Any disputes with regard to the presents, &c., are brought forward on the fourth day ; until then no one can open his mouth.

Forgetting many past benefits on account of one slight fault.

1258. నా చెయ్యి నెస్తున్నది, నీ చేత్తో మొత్తుకో.

My hand is aching, beat with your hand upon your mouth.

Mourning by proxy.

1259. నా చేతి మాత్ర, వైకుంఠ యాత్ర.

The pill in my hand, [will take you on] a pilgrimage to Vaikuṇṭha (Vishṇu's heaven).

(See No. 478.)

Said jokingly to a quack.

*Blow him, and purge him ; if he dies, bury him. (Bṛannala.)**

1260. నాజూకు నక్కలు దొతే, నరిశిన గడ్డము కుక్కలు పీకినవి.

When the jackals slid on his delicacy, the dogs pulled out his grey beard.

Said of a hoary old humbug.

1261. నాటకములు బూటకములు, బోటితనములు నీటులు.

Plays are unreal, your wit is your beauty.

1262. నాథుడు లేని రాజ్యము నానా దారులు అయినది.

A kingdom without a ruler becomes disorganized in all ways.

* Saugrāṇa y purgāṇa ; al so mūrīre, enterrāre.

TELUGU PROVERBS.

1263. నానాటికి తిశిపెట్టు నాగంభోట్లు.

Pine away day by day, Nāgambhoṭlu.

Said to a hypocritical Brahman, who was neglected when his tricks became known.

1264. నానా రుచులు పారి నాలికమీద కొరివి పెట్టుకొన్నట్లే వున్నది.

All kinds of savours run over my tongue, [and taste] just as if a firebrand was put on it.

Said by a man to a wretched cook.

1265. నా పతివ్రతా ధర్మము నా మొదటి పెనిమిటికి తెలుసును.

My chastity is known to my first husband.

Said by a widow who had passed herself off as a maid, and married again.

1266. నా పప్పు కలిశినంతా నేనే తింటాను.

I will eat as much of the rice as my Dāl has been mixed with.

(For Dāl see No. 183.)

Said by the greater of two men who, when travelling together, had mixed their food, the big man having brought dāl and the other rice.

Applied to a grasping, selfish man.

1267. నా పాదమే గతి అన్నట్టు.

My foot is my safety.

The disciples of a Guru on commencing to cross a river said " May the holiness of our master's feet preserve us ! " After they had crossed it in safety the self righteous Guru believing that his presence had preserved them, stepped into the water saying " My foot is my safety " and was carried away by the stream, and drowned.

1268. నా ముందర బానెడు గంజా.

What is a big pot of gruel to me ?

Said by a glutton.

ఆంధ్రలోకోక్తిచంద్రిక.

1269. నా యింటికి నేనే పెద్దను, పిల్లికి పెట్టరా పంగనామము.

I am the head of my house, I order you to put a Panganāmam
on the cat's face.

(For Panganāmam see No. 780.)

The folly of a mean man in power.

1270. నాలికా నాలికా వీపుకు దెబ్బలు తేక.

O Tongue! Tongue! don't bring strokes on my back..

The tongue talks at the head's cost.

Let not the tongue utter what the head must pay for. (Spanish.)

1271. నాళ్లలోకల్లా చిన్ననాడే మేలు.

Of all times, childhood is the best, or
Of all sects, the little sect is the best.

Nādu signifies a sect, it also means time. When Appāji the minister
was asked by the king which sect was superior to the others, he cleverly
evaded the question, by making a pun on the word.

1272. నా వేలు పుచ్చుకొని నా కన్నే పొడిచినావా.

Have you poked my eye with my own finger?

To confute a man's reasoning with his own argument .

1273. నా శిరికన్నా అక్కశిరి ఘనము, అక్కశిరికన్నా నా శిరి ఘనము.

My sister's fortune is greater than mine, and my fortune is
greater than my sister's.

One no better off than the other.

* No duza la lengua por do pague la cabeza.

TELUGU PROVERBS.

1274. నిండు కుండ తొణకదు.

A full pot will not spill.

(See Nos. 454, 508.)

True learning is humble.

Empty vessels give the greatest sound.

Deep rivers move in silence, shallow brooks are noisy.

1275. నిజమాడితే నిష్ఠరము.

If you tell the truth [it causes] annoyance.

(See Nos. 320, 321.)

Truth is bitter food. (Danish.)

1276. నిజము నిలకడమిద తీలునును.

Truth will be known in time.

Truth is the daughter of time.

1277. నిత్యము చచ్చేవారికి యెడ్డేవారు యెవరు.

Who are the mourners over people that die every day?

Those who always say their death is near.

Said of a man continually requiring to be corrected in his work.

1278. నిద్రపొయ్యేవాణ్ని లేపవచ్చునుగాని, మేలుకొన్నవాణ్ని లేపకూడదు.

You can wake a person who is asleep, but not one who is awake.

None so deaf as those who won't hear.

None so blind as those who won't see.

ఆంధ్రలోకోక్తిచంద్రిక.

1279. నిద్రపోయిన వాడి కాళ్లకు మొక్కినట్టు.

Like falling at the feet of a sleeping man.

Useless endeavours at a wrong time.

1280. నిన్న కుప్పా నేడు ఆల్లు.

Yesterday there was a heap [of cut corn], to-day there is
Àllu [thrashed].

(For Àllu see No. 62.)

Sudden advancement, speedy progress.

Yesterday a cowherd, to-day a cavalier. (Spanish.)*

1281. నిప్పుకు చెదలంటునా.

Will white ants attack fire?

1282. నిప్పుకూ నీళ్లకూ వుండే స్నేహము.

The friendship existing between fire and water.

They agree like cats and dogs.

1283. నిప్పు కొట్టితే రెండు అవునుగాని, నీళ్లు కొట్టితే రెండు అవునా.

If you cut fire it will be divided, but if you cut water will
it divide?

(See Nos. 469, 1949.)

Inseparable friendship.

They are finger and thumb.

1284. నిప్పు ముట్టనిదీ చెయ్యి కాలదు.

Don't touch fire, and your hand won't be burnt.

(See Nos. 146, 206.)

Don't play with the bear if you don't want to be bit. (Italian.)†

* Ayer-saquerro, hoy caballero.

† Non scherzare coll'orso, se non vuoi essere morsicato.

TELUGU PROVERBS.

1285. నిప్పుల బుర్రకు నీళ్ల బుర్ర.

A bowl of water to a bowl of fire.

An answer to a threat.

1286. నిప్పులు నల్లో కట్టుకొని వున్నాడు.

He has fire in his skirt.

1287. నిమ్మకు నీరెత్తినట్టు.

Like watering a lime tree.

1288. నిర్భాగ్యునికి నిద్ర, అభాగ్యునికి ఆకలి.

Sleep to an unfortunate man, hunger to a poor man.

Over sleeping is considered by Hindus to be a sign of misfortune, and hunger a sign of poverty.

1289. నిలవ నీడా పట్ట కొవ్వు లేదు.

No shade to stand under, or branch to clutch.

Helpless and forlorn.

1290. నిలుచుండడానకు జాగా దొరికితే, కూర్చుండడానకు అప్పుడే దొరుకు
తున్నది.

If you get a place to stand in, you will soon be able to get
room to sit in.

Give me a seat, and I will make myself room to lie down. (Punch.)

1291. నివురు కప్పిన నిప్పు సామిత.

Fire covered with embers.

Said of a very learned and humble man.

* Dame donde me asiento, que yo me haré donde me acueste.

ఆంధ్రలోకోక్తిచంద్రిక.

1292. నిశ్చితార్థము నాడే నీలగ వలశినది, నాగవల్లి చాకా వుండడము
నా అదృష్టమే గదా.

He ought to have died on the day of betrothal, it is my good fortune that he has lived until the fourth day of the marriage.

Said ironically by a girl who had been married to an old man who died before the completion of the ceremonies.

1293. నిష్ఠ నీళ్ల పాలు, మంత్రము మాలల పాలు.

His religious rites go to the water, and his Mantras to the Pariahs.

Said of a great formalist.

Most of the religious rites of the Brahmans are performed with water. The sacred formulas (Mantras) ought according to the Śāstras to be pronounced in a low voice, inaudible to the people.

1294. నీ అరచేతికి పండ్లు వస్తే చూతాము.

When teeth grow in the palm of your hand, I'll listen to you

1295. నీకు రానిదీ నాకు విన సహించనిదీ పాడుమన్నట్టు.

Sing something that you don't know and that I cannot bear to hear.

Asking something which is impossible.

1296. నీకు రానిదీ, నేను విననిదీ, భూలోకములో లేనిదీ చెప్పుమన్నట్టు.

Tell me something that you never knew, that I never heard, and that never existed in the world.

1297. నీకు వక దండము, నీ బువ్వుకు వక దండము.

A bow to you, a bow to your food.

Said when offered bad food.

TELUGU PROVERBS.

1298. నీకూ నాకూ కాదు, రోలెత్తి తలబ్రాలు పోయుమన్నట్టు.

You and I don't like each other; let us throw the mortar over each other's heads instead of rice.

(For *Bells* see No. 1141.)

Said by one of an ill matched pair at their marriage.—*Talabrâtu* is the rice poured over the head of the bride and bridegroom.

1299. నీతి కాని మాట రాతి వేటు.

An unjust word is the throwing of a stone.

1300. నీతిలేని వాడు కోతికన్న బీడు.

An unjust man is worse than a monkey.

1301. నీ సుసటనే ప్రాద్దు పొడిచినదా.

Did the sun rise on *your* forehead only?

Are you the greatest in the world?

1302. నీ పత్తుపణం పాడుగానూ, నా వైరుపణం కుప్పలు కుప్పలు పెట్టు

Ruin take your ten fanams, put my one fanam in heaps.

The words *Pattis panam* and *Oru panam* are Tamil.

Said by a Telugu man, ignorant of Tamil, who was owed one fanam, and owed ten.

1303. నీ పెండ్లి పాడుగా వున్నది గాని నా పెండ్లి తాంబూలానికి రమ్మ
న్నాడట.

Your marriage is rubbish, come to my marriage and betel.

ఆంధ్రలోకోక్తిచంద్రిక.

1304. నీ పేరంటమే అక్కరలేదంటే, కరకంచు చీరకట్టుకొని వస్తానన్నదట.

If you refuse to admit me to the entertainment given in your house for the poor, I will come to dinner in a rich dress.

(See Nos. 1006, 1003.)

Said by a poor woman to a rich man.—At many Brahminical ceremonies gifts and food are distributed to the wives of the Vaidikas while a superior entertainment is provided for those of the Laukikas of the Niyogi class.

Forcing oneself upon another.

1305. నీ ముట్టి లేకపోతే మానెగాని, నీ కుక్కను కట్టివేయ్యి.

If there are no alms for me, never mind, but tie up your dog.

(See No. 311.)

Said by a beggar.

1306. నీ యెడమ చెయ్యి తియ్యి, నా పుర్ర చెయ్యి పెట్టుతాను.

Take away your left hand, I will use my sinister hand.

(See No. 325.)

As broad as long.

1307. నీరు నీరు వంకనే పారుతున్నది.

Water runs towards water.

Men haste to help those of their own caste, &c.

1308. నీరు పల్ల మెరుగును, నిజము దేవుడెరుగును.

Water finds the low ground, God knows the truth.

(See Nos. 1401, 1910.)

1309. నీలి నీళ్లకు పోతే, బావి లోతుకు పోయినది.

When the jade went to the well, the water was too low.

Said of a lazy person glad of any excuse to get off work.

TELUGU PROVERBS.

1310. నీళ్లలో నిమ్మలు బ్రతికినవి, అడివిలో తుమ్మలు బ్రతికినవి.

Lime trees lived in the water, acaoia trees lived in the jungle.

(For Tamma see No. 309.)

Very common.

1311. నీళ్లు మూటకట్టినట్టు.

Tying up water in a bundle.

He draws water with a sieve.

1312. నీవు కాకపోతే నీ అబ్బు మరివకడాయెను.

If you won't do it, your father will.

i. e. a better person.

1313. నీవు చచ్చిన రోజూ లేదు, నేను యెడ్చిన రోజూ లేదు.

The day of your death has not come, nor the day of my mourning.

(See No. 1252.)

Said by a wife who hated her husband.

1314. నీవు చస్తే లోకమెల్లా బోకెలా.

If you were to die, would the whole earth be bones?

(See No. 1257.)

1315. నీవు పెట్టకపోయినా పెట్టేయిల్లు చూపించుమన్నట్టు.

Though you don't give alms, point out a house where they do.

1316. నీవు వకందుకు పోస్తే, నేను వకందుకు తాగుతున్నాను.

If you pour for one thing, I drink for another.

A woman poured out stale rice-water to make a man eat less solid food afterwards. The drink however has the property of increasing the appetite.

Diamond cut diamond.

ఆంధ్రలోకోక్తిచంద్రిక.

1317. నీ సాకు చట్టుబండలు కానూ, నాలుగు బేకులు బేకు అన్నాడట.

May your Sâkus become stones! Give me four Bêkus.

Said by a greedy Telugu man at an entertainment given by a Canarese gentleman. The servant handed round the dishes a second time with the usual enquiry "Sâku?" (enough?) Some of the guests would reply "Bêku" (wanted) and help themselves moderately. The Telugu man not understanding Canarese, cried out "None of your Sâkus, give me some of your Bêkus."

1318. నుయ్యి తియ్యబోతే, దయ్యము బయలు వెళ్ళినది.

When they began to dig a well, a devil came out.

Applied to a sudden and heavy misfortune.

1319. నువ్వుకు నూరు రోగాలు.

A hundred diseases to the Sesamum.

Nuvvu is the Sesamum Indicum. The Sesamum crops are peculiarly liable to attacks of sap worm, blight, &c.

1320. నువ్వులూ నూనే వకటి, గాండ్లవాడు వేరు.

Oil seed and oil are one, the oil-crusher is another.

(For *Nuvvu* see No. 1319.)

Joining to oppose a common enemy.

1321. నూటికి నూలిపోగు, కోటికి గోవుతోక.

Instead of a hundred [cloths] a bit of thread; instead of a crore [of cows] a cow's tail.

(See No. 1162.)

1322. నూతి కప్పకు సముద్రము చేరువా.

Is the sea near to a frog in a well?

Applied to a clumsy fellow.

1323. నూనె పోగొట్టుకొన్నవాడూ యేడ్చినాడు, బొండాపకాయల వాడూ పొర్లి పొర్లి యేడ్చినాడు.

The man who lost the oil cried, and the cocoanut man cried bitterly.

A bullock laden with pots of oil belonging to one man and unpeeled cocoanuts belonging to another rolled over. The pots broke, but the cocoanuts were none the worse. The first man cried quietly, but the second was loud in his lamentations.

Making a fuss about nothing.

1324. నూరి భరించ లేనవ్వు తాగేమి భరించును.

Can she drink [medicine] who could not bear to grind it?

(See Nos. 468, 1188.)

1325. నూరు కల్లలాడి అయినా, వక యిల్లు నిలప వలెను.

You should save another even by telling a hundred lies.

1326. నూరు కాకులలో వక కోవెల యేమి చెయ్యగలదు.

Among a hundred crows, what could a single cuckoo do ?

What can one good man do among so many bad men ?

1327. నూరు నూములూ వక రంకుతో సరి.

One act of adultery does away with a hundred meritorious deeds.

1328. నూరుమంది గుడ్డివాండ్లు పోగయి వక నాడు నూతిలో పడ్డట్టు.

Like a hundred blind men falling into a well

An ignorant assemblage.

ఆంధ్రలోకోక్తిచంద్రిక.

1329. నూరుమంది మొండిచేతులవాండ్లు పోగయి వక గొడ్డు గేదెను
పాలు పిరక లేక పోయినారు.

A hundred fingerless people together could not milk a
barren buffalo.

A thing in every way impossible.

1330. నూరు మాటలు వక వ్రాతకు యీడు కావు.

A hundred words are not equal to one writing.

1331. నూలిపోగు అతుకు.

A thread joined in weaving.

No strength.

1332. నెత్తి మూటకు సుంకమడిగినట్టు.

Like demanding duty for a bundle carried on the head.

1333. నెమలి కంట నీరు కారితే వేటగానికి ముద్దా.

If the peacock shed tears, will the hunter's heart be moved ?

(See No. 398.)

1334. నెలకు మూడామడ బిళ్ల పెట్టుగా నడిచేవాడు.

He walks thirty miles in a month, as fast as a round plate
can be thrown.

1335. నెల తక్కువ అయినా రాజు యింట పుట్టుమన్నట్టు.

Never mind though you be a seven month's child, be born
in a king's house.

1336. నా బొలుడికి నూలిపోగు.

A thread to the new moon.

When Hindus see the new moon, they unravel a thread from one of their garments and offer it, asking for a new cloth.

1337. నేను చచ్చే రోజుకి రెండు.

If you die to-day, to-morrow will be two.

i. e. the second day, on which milk will be poured on his bones, according to custom, after his body has been burnt.

(See No. 104)

1338. నేతగాడికేలరా పోనెల్ల

What does a weaver want with a young monkey?

(See Nos. 303, 732, 1380, 1383, 1495.)

The monkey would do much mischief.

Imprudent association with bad people.

1339. నేతికుండ నేలబెట్టి వట్టికుండ నుట్టిమీద పెట్టేవాడు.

A man that puts the pot of ghî on the floor, and the empty pot in the sling.

(For Utterance No. 304.)

The eye is blind if the mind is absent. (Italian)

1340. నేతిసూసచేత బూని నిచ్చెన యెక్కినట్టు.

Mounting a ladder with a jar of ghî in one's arms.

1341. నేతి బీరకాయ సామ్యము.

Like a tasteless cucumber.

(See Nos. 230, 240, 275, 613, 1250, 1342, 1706)

Nēti bīrakāya is the ghî cucumber.

Grand in name but not worth anything.

అంధ్రలోకోక్తిచంద్రిక.

1342. నేను పుట్టకపోతే నీకు పెండ్లామే లేకపోను అంటే, నీవు పుట్టక పోతే నీ తల్లినే పెండ్లాడి వుండును అన్నాడట.

When a wife said "If I had not been born, you would not have had a wife," the husband replied 'If you had not been born, I should have married your mother.'

i. e. a better woman.

1343. నేల విడిచి నాము చేశినట్టు.

Rising off the ground and fencing in the air.

If you loose your footing you will loose your power. (Brown's Tel. Dict.)

1344. సెనట వ్రాసిన వ్రాలు తప్పవు.

The writing written on the forehead never fails.

Hindus believe that their fate is mysteriously written by the Creator's hand in the sutures of the skull.

1345. నూటికీ చేతికీ యెంగిలి లేదు.

No pollution is caused by the hand being put in the mouth.

Engili literally means saliva.

Said by a careless Brahman.

1346. నూటి ముత్యాలు రాలి పోతవా.

Would the pearls fall out of your mouth?

If you were to speak.

1347. నోటివట్టం గంజి పెడమూట

[By] a slip of the mouth, a bundle of food on the back.

In Ujjayini (Ougein) there lived a merchant called Diptimanta. He went to Jāngala to trade. There he met another merchant named Vivékamanta who on one occasion said to him " Tell me a story that is not known in the world, that has not come to your ears, and that I have not heard." After being twitted often by Diptimanta on account of his inability to comply with this unreasonable request, Vivékamanta undertook to perform the task, provided Diptimanta should not pronounce his story to be false, and in the event of his doing so, should pay him 100 pagodas. Diptimanta having agreed, Vivékamanta said " On one occasion my great grand-father Vanikpati when going to trade in another country met your great grand-father Prithikpati and they entered into partnership. Shortly afterwards they reached a spot where grew a large and beautiful Banyan tree near which was a tank. Liking the place, they agreed that Vanikpati should remain there and sell the goods which Prithikpati would send him from another country. This was carried on for some time and afterwards when they met and compared their accounts, it was found that Prithikpati was in Vanikpati's debt 100 pagodas. For long I have sought you," added Vivékamanta, " and now I beg you will pay me the balance due." Diptimanta being unable to deny the truth of the story lest he should incur the forfeit, was compelled to pay the 100 pagodas, and beg his way to his own country, carrying what food was given to him in a bundle on his back. Some people who met him enquired what bundle he was carrying, to which he replied " By a slip of the mouth, have I been reduced to carry a bundle of food on my back."

The evil consequences of an idle word.

1348. నోట్ల ఆవగింజ దాగదు.

Even a mustard seed cannot be hidden in his mouth.

A gossiping fellow who repeats all he hears.

1349. నోరు అంబోళపు పండు, చెయ్యి బలుసు ముల్లు.

Your mouth is like a sweet plum and your hand is like a thorn-bush.

(See Nos. 626, 1711, 1996.)

Ambôlam is the *Spondias Mangifera* ; *Balusu* is the *Canthium Peruviaum*.

You speak sweetly with your mouth, but you give nothing with your hand.

Fair words don't fill the pocket. (German.)*

* Ohne Worte füllen den Sack nicht.

1350. సూరు కలిగితే బ్రతుకుతాడు.

If he has a mouth he will live.

The son of the minister of a king of Ayodhya (Oudh) was caught stealing the king's flowers.—As he was being taken to the palace, his father called out "It is of no consequence, if he has a mouth he will live" The son took the hint, ate up the flowers, denied the offence, and was believed by the king, who punished his accusers. (See Telugu Selections, 36th story.)

1351. సూరు కొవ్వి నీళ్లు కానడిము.

When the mouth gets fat, it is made to salivate.

A man suffers for his arrogance.

1352. సూరు మంచిదియితే వూరు నుంచిది.

If your words are good, the world will be good to you.

1353. సూరు మాట్లాడుతూ వుంటే, నెసలు యెక్కిరిస్తూ వుంటున్నది.

Speaking with the mouth but mocking with the forehead.

Insincerity.

1354. నోరు మూస్తే మూగ, సూరు తెరిస్తే రాగ.

If you shut up her mouth she remains like a dumb woman, if you let her open her mouth she's a vixen.

1355. న్యాయము తప్పని చానికి అనాచార్య కళాతీమెందుకు.

What does a just man care for the favor of the priest?

స.

1356. పంచపాండవులు ముగ్గురు అంగుళేగాని, యిద్దరే అని వక నేలు చూపినాడట.

"The five Pāṇḍavas they say are *three* like the legs of a bed, but there are only two," said he, showing *one* finger.

Said of a stupid accountant.

1357. పంచశుభం పంచాశుభం.

Five good things, five bad things.

Differently interpreted to mean five good and five bad qualities ; the five senses applied to good and to bad uses, &c.

1358. పంచాంగములు పోతే నక్షత్రములు పోనా.

If the almanacks are lost, do the stars go also ?

Can the original source not be applied to, when that derived from it has been lost ?

1359. పంచాగ్ని మధ్యమందు పున్నట్టు.

Standing in the middle of five fires.

An act of penance.

Said of a person being unable to extricate himself from a difficult position in which he is surrounded by his enemies.

1360. పంచెకేలరా పత్తి ధర.

What has a beggar to do with the price of cotton ?

1361. పండగ తొల్నాడు గుడ్డల కరువు, పండగనాడు అన్నము కరువు,
పండగ మర్నాడు మజ్జిగ కరువు.

The day before the festival, there is a scarcity of cloth ; on the festival day, a scarcity of food ; and on the day after the festival, a scarcity of buttermilk.

1362. పండు జారి పాలల్లో :

The fruit slipped, and fell into the milk.

(See Nos. 125, 1425, 1430, 1624.)

Happy go lucky.

ఆంధ్రలో శోక్తిచంద్రిక.

1363. పందికి యేలరా పన్నీరు గిండి.

What can a pig do with a rose water bottle ?

Ginđi is a narrow mouthed vessel used for rose water.

1364. పందిని నందినీ, నందిని పందినీ చేశేవాడు.

He can make a common pig into Śiva's bull, and Śiva's bull into a common pig.

(See Nos. 1002, 1015.)

Ability in argumentation.

1365. పందిలి పడి చచ్చిన వాఱా యిల్లు పడి బ్రతికిన వాఱా లేరు.

No men die from the falling of a Pandili ; no men live after the falling of a house.

(For Pandili see No. 61.)

1366. పందుం తిన్నా పరకడుపే, యేదుం తిన్నా యేకాదశే.

Though he eat ten Tums of food he will say he is starving ; and though he eat five Tums, he will say it is a fast.

(For Tumu see No. 619.)

1367. పక్కపుండు పెంచుతావేమి.

Why do you increase the sore in my side ?

1368. పక్కలో కత్తి.

A sword by the side [on a bed].

(See Nos. 999, 1002.)

1369. పగటి మాటలు పనికి చేయి, రాత్రి మాటలు నిద్రకు చేయి.

Talking in the day time spoils one's business ; talking in the night time spoils one's sleep.

1370. పగలు చస్తే వాటికి లేదు, రాత్రి చస్తే దీపముకు లేదు.

If he dies in the day, there is no rice to put in his mouth ;
if he dies in the night, there is no oil for a lamp.

Rice is put into the mouth of the dead at the funeral ceremony.

Said of a miserably poor person.

1371. పగలెల్లా బారెడు నేళినాను, దివ్వోళేవే దిగ నేస్తాను.

Like a weaver saying in the evening to his wife "woman
during the day I have woven two yards, if you bring a
lamp now I'll undo it all again."

Said of an idle fellow.

1372. పగవానింట పది బిచ్చాలు పోయినా పోయినవేను.

If alms are given ten times in an enemy's house, so much
the better.

1373. పచ్చి గడ్డి వేస్తే భగ్గుమని మండుతున్నది.

Put green grass [between two rivals], and it will blaze up.

1374. పచ్చి వెలగకాయ గొంతున పడ్డట్టు.

Like an unripe wood apple sticking in one's throat.

Distress caused by continual worrying.

1375. పట్టపగలు కన్నము వేస్తావేమిరా అంటే, నా కక్కురితి నీకు యేమి
తెలుసును అన్నాడట.

A burglar being asked why he was house-breaking in the
day time, replied " What do you know of my necessities?"

Distress tempts to crime.

1376. పట్టపగలు చుక్కలు పొడిపిస్తాడు.

In the full light of day, he makes the stars appear.

Professing to do wonders. Applied to a great cheat.

1377. పట్టినది చింత కొమ్మ గాని ములగ కొమ్మ కాదు.

What I am clinging to is a Tamarind bough, not a Mulaga.

The tamarind wood is pliable, but the *Mulaga* (*Hyperanthera Moringa*) is brittle.

Said by a parasite of his staunch protector.

1378. పడమట కొరడు వేస్తే, పాడుగుంటలన్నీ నిండును.

If there be a rainbow in the west, all the dry tanks will be filled.

1379. పడిశేము పది రోగాల పెట్టు.

One cold in the head is as bad as ten diseases.

1380. పడుచుల కాపరం, చితుకుల మంట.

A house full of young girls, and a fire of little twigs.

Difficult to manage.

1381. పత్తిగింజలు తింటావా బసవన్నా అంటే ఆహా అన్నాడట, గంత కట్టనా బసవన్నా అంటే ఊహా అన్నాడట.

When Basavanna was asked if he would eat cotton seed, he said "Āhā"; when Basavanna was asked whether he would have on the pack saddle he said "Uhū."

(See Nos. 73, 818, 1070, 1388.)

Basavanna is the name of a bull sacred to Śiva. Bullocks are often familiarly called by this name. *Āhā* is an exclamation signifying consent. *Uhū* signifies refusal.

1382. పదిమందితోటి చావు పెండ్లితో సమము.

With many people death is equal to marriage.

Applied to an honorable death in a good cause.

1383. పదిమందిలో పడ్డసాము చానదు.

A snake falling among a lot of people will not die.

A bad man often escapes through the difference of opinion among others as to his guilt, as a snake does through the Hindu's superstitious dread of killing it.

1384. పదిరాళ్లు వేస్తే నకరాయి అయినా తగలదా.

If you throw ten stones, will not one hit?

See No. 107.

1385. పని అంటే నా పైళ్లు భారమిస్తుంది, భోజనమంటే నా పైళ్లు పొంగి నస్తుంది.

If you talk of work, my body becomes heavy; if you talk of dinner, my body swells [with delight].

(See Nos. 72, 812, 1070, 1361)

The trade of thick-headed Michael: eating, drinking, and idling. (Dutch.)

1386. పని చెయ్యనివాడు యింటికి దొంగ, పన్ను యివ్వనివాడు దివా నాసకు దొంగ.

A man who does not work robs the house, a man who pays no taxes robs the government.

(See No. 1000.)

* Dit is het ambacht van dikke Michiel: drinken, eten, en wandelen.

ఆంధ్రలోకోక్తిచంద్రిక.

1387. పనిలేని పాపరాజు యేమి చేస్తున్నాడంటే, కుండేటి కొమ్ముకు రేఖలు
తీరుస్తున్నాడు అన్నాడట.

When they asked what idle Pāpa Rāzu was about, they
were told that he was carving lines on a hare's horn.

(See Nos. 315, 1385, 1389.)

1388. పనిలేని మంగలి పిల్లి చల గొరిగినాడట.

The barber without work shaved the cat's head.

(See Nos. 319, 1387, 1389.)

A man pretending to be fully employed.

1389. పనిలేని మాచకమ్మ పిల్లిపాలు పితికినదట.

The jade who had nothing to do milked the cat.

(See Nos. 319, 1387, 1389.)

1390. పన్నెండు ఆమడ మధ్య బ్రాహ్మణుడు లేకపోతే యజ్ఞము చేయిస్తాను
అన్నాడట.

If there is no Brahman within a hundred miles, I'll conduct
the sacrifice.

An ignorant professor gets on well in the absence of the learned.

1391. పప్పున్నమంటే పది ఆమడ అయినా పరుగెత్త వలెను.

When we hear of Dāl and rice we should run for it, even
though it be hundred miles off.

(For Dāl see No. 183.)

Said of a greedy Brahman.

TELUGU PROVERBS.

1392. పప్పుతో పది కబళాలు తింటే, పులుసు యెందుకు బుగ్గిలోకా.

If one gets a few mouthfuls of rice with Dál, why should one want vegetables dressed with acid? To throw among the ashes?

Said by an epicure.

1393. పప్పులేని పెండ్లి పుప్పులేని కూరా వున్నదా.

Is there a marriage without Dál, or a vegetable dressed without salt?

(See No. 2075.)

Said to a great friend whose presence at an entertainment is indispensable.

1394. పయికము లేనివాడు పరస్తీ వర్జితుడు.

A man without money is chaste.

1395. పయిపడ్డ మాటా, మడి పడ్డ నీళ్లు పోతవా.

Will an accusation [be forgotten], will water which falls in a banked field escape?

(See No. 1928.)

Throw much dirt, and some will stick.

An ill wound may be cured, but not an ill name.

1396. పరద్రవ్యాణి బెల్లవత్.

The property of others is as sweet as molasses.

(See Nos. 2, 910, 1560.)

Being liberal at others' expence.

To cut large shaves of another man's loaf.

ఆంధ్రలోకోక్తిచంద్రిక.

1397. పరుగెత్తుతూ పాలు తాగేకన్నా, నిలుచుండి నీళ్లు తాగడము మేలు.

It's better to stand and drink water, than to run and drink milk.

A comfortable berth with a moderate salary, is better than a bad situation with a larger income.

1398. పరుగెత్తేవాణ్ని చూస్తే తరిమే వాడికి లోకున.

The man that runs away, is inferior to the man who follows him.

1399. పరువిచ్చి పరువు తెచ్చుకో.

Give honor, get honor.

1400. పలకని వాండ్లతో పది వూళ్లవాండ్లూ గెలవ లేరు.

The people of ten villages cannot overcome men who won't open their mouths.

1401. పల్లము వుండే చోట నీళ్లు నిలుస్తవి.

Water lies in the low ground.

(See No. 1306.)

Truth will out at last.

1402. పసుపు కొమ్ము యివ్వని కోమటి పసారిమంతా కొల్ల యిచ్చినాడు.

As impossible as that a Kômaṭi who would not give away a bit of turmeric should allow his whole store to be plundered.

1403. పసుపూ బొట్టూ పెట్టి పెండ్లికి పిలిస్తే నెల్లక సెంకు పట్టుకొని పులుసుకు నెల్లినట్టు.

When turmeric was rubbed on her feet and a mark put on her forehead and she was invited to the marriage feast she would not go, but afterwards she went with a broken pot to beg for broth.

Suffering by pride.

1404. పక్షిమీద గురి పెట్టి మృగమును వేశినట్టు.

He aimed at the bird and shot the deer.

He fired at the pigeon and he killed the crow.

1405. పాండవుల వారి సంపాద్యము దుర్యోధనుల వారి పిండా కూళ్లకు సరి.

The wealth gained by the Pândavas was only sufficient for the funerals of the Duryôdhanas (Kauravas).

(See No. 146.)

Ill use of well gotten gains.

1406. పాకలపాటి వారి రణకొమ్ము.

The war horn of the Pâkalapâti family.

Said of a loquacious person.

1407. పాగావంటి బంధువుడూ లేడు, అంగరకావంటి హఠాంభోరూ లేడు.

There is no relation like your turband, there is no scamp equal to your jacket.

A turband can be tied so as to hide all holes, which is not the case with the jacket; the turband is therefore likened to a trustworthy friend, and the jacket to an unfaithful fellow.

1408. పాటిమీది గంగానమ్మకు కూటిమీదనే లోకము.

The goddess Gangânamma who presides over the burial ground, thinks of nothing but eating [the corpses].

Entirely given to the selfish pursuit of one object.

1409. పాటు కలిగితే కూటికి కొదవా.

If you get work, will food be wanting?

1410. పాటు పడితే భాగ్యము కలుగును.

If you are industrious, you will become rich.

ఆంధ్రలోకోక్తిచంద్రిక.

1411. పాడిందే పాడరా పాచిపండ్ల దాసరి.

Sing again what you have sung, O Dāsari with dirty teeth.

Said to an ignorant imposter.

Give the piper a penny, and two pence to leave off.

1412. పాడు వూరికి నక్క తలారి.

A jackal is the watchman of a ruined village.

(See Nos. 830, 1413.)

Applied to a person who gets on well with his work when there is no one to question him.

1413. పాడు వూరికి మంచపు కోడు పోతరాజు.

In a ruined village, the leg of a bed is Pôta Râzu.

(See Nos. 830, 1412.)

Pôta Râzu is a rustic deity.

1414. పాడు వూళ్లో పొగిడేవారు లేరు, నాకు నేనే పొగుడుకొంటానన్నాడట.

He said " in this ruined village there is no one to praise me, so I praise myself."

Your trumpeter's dead, and so you trumpet yourself.

1415. పాతముండలందరూ పోగయి కొత్తముండ తాడు తెంపినట్టు.

Like the old widows assembling to break the marriage cord of a new widow.

A gang of rascals conspiring to ruin a new comer, who they fear will be in their way.

1416. పానకములోని పుల్ల.

A bit of straw in sherbet.

TELUGU PROVERBS.

1417. పాపటకాయ కొరకనెంత యాక పెట్టనెంత.

A bramble is neither large enough to bite nor to place on a dish.

(See No. 329.)

Pâpata is the Pavetta Indica.

A quantity quite inadequate to one's wants.

1418. పాపి సొమ్ము పరులపాలు, ద్రోహి సొమ్ము దొంగలపాలు.

The riches of a sinner go to strangers ; the riches of a traitor go to thieves.

1419. పాముకాళ్లు పామునకెరుక.

The snake only knows where it's feet are.

(See No. 302.)

The Hindus believe that a snake has feet, though they are invisible.

A man knows his own business best.

1420. పాముకు నాలుపోశినట్టు.

Feeding a snake with milk.

(See Nos. 636, 665, 1134.)

Showing kindness to an ungrateful person.

1421. పాము చుట్టము పడిగ సగ.

The snake is your relation, and it's hood your enemy.

Being on friendly terms with members of a family though on bad terms with the head of the house.

1422. పాముతో చెలిమి, కత్తితో సాము.

Friendship with a snake, fencing with a sword.

ఆంధ్రలోకోక్తిచంద్రిక.

1423. పామునూ చావనివ్వదు, బడితే విరగనివ్వదు.

He won't allow the snake to die, and he won't allow the stick to be broken.

(See No. 43.)

Applied to a trimmer.

1424. పాములలో మెలగ వచ్చునుగాని, స్వాములలో మెలగ కూడదు.

You may walk among snakes, but keep clear of Vaishnava priests.

1425. పాయసములో నెయ్యి పైలికినట్టు.

Like the ghi falling into the milk pudding.

(See Nos. 126, 127, 1430, 1506.)

When a pot of ghi slipped from a woman's hand, it fortunately fell into a pudding.

He is like a cat, he always falls on his feet.

1426. పొరవేసుకొన్న చోటనే వెతుక్కో వలసినది.

You must look for a thing in the place where you lost it.

Seek redress from the person who has injured you.

1427. పొరే చీమ చప్పుడు వినేవాడు.

A man who hears the noise of a creeping ant.

As wary as a blind horse.

He is so wary that he sleeps like a hare with his eyes open.

1428. పాలకు వచ్చి ముంత దాచినట్టు.

Begging for milk and hiding his cup.

(See Nos. 20, 226, 1608, 1796.)

Poverty and pride.

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